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The Angel's Message

THE angel addressed the women, saying, "Have no fear; I know you are looking for the crucified Jesus. He is not here, he has risen, as he told you he would. See, here is the place where he lay. Now be quick and go to his disciples, tell them he has risen from the dead and that 'he precedes you to Galilee; you shall see him there.' That is my message for you."

JAMES MOFFATT
in *A New Translation of the New Testament*

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The Editors' Outlook

DR. CHARLES M. SHELDON wields a trenchant pen, and he has used it to good advantage in writing a plea for religious education in *The Dearborn Independent*. He insists that the church and the business man ought to provide a budget for the modern church school which shall be in some degree commensurate with its needs. He compares the cost of college and secondary school education which the father willingly meets with the meager and paltry sums appropriated for religious education. Then he proceeds to tell Mr. American Citizen what he ought to do if religion is really worth more than mathematics and art.

"He ought to pay enough into the church treasury to enable the church, first of all, to construct a modern building, adapted to teaching boys and girls, and as well equipped with material as a modern high school. The churches, with a few notable exceptions, are not constructed for teaching purposes. If the men in the churches, who are spending hundreds of thousands of dollars to send their children to expensive colleges, east and west, would be willing to spend even a small percentage of the cost of secular education on religious education, modern religious-education buildings costing $100,000 apiece could be built for every church in America and equipped with all the wonderful material which the church has at her hand, but is unable to buy on account of the expense, and the failure of its members to recognize its value to their children.

"Motion pictures, illustrating the heroism of missionaries; illustrated lectures by Christian physicians on sex questions, given by men and women doctors; object lessons gleaned from Bible lands to interest and inspire large classes of boys of the age when large numbers of them leave the church because of the dullness of the pedagogic teaching; pictures, not motion, but works of art, that illustrate history and Bible times; music that would include instruments beyond the reach of the average church; these and a multitude of other things in the way of equipment would make of the church schools of America an entirely new power in the lives of the young, and ring in a new order of things for the dignity and power of religion. As it is now, the boy and girl go to the church school and sit in a class, in most cases in a large room or in the church worship room itself, surrounded by other classes, in a babel of noises which is not far removed from the 'blab' schools that used to be found in the South, with a multitude of distractions to try the genius and patience of the most consecrated teacher. The next day this boy and girl walk into a high-school classroom where the class meets by itself, removed from all distracting noises, with pictures on the walls, with works of art to fill eye and memory, with every necessary equipment to make learning interesting and worth while. Is it any wonder, Mr. American Citizen, that your boy or girl looks upon the church school with more or less amusement, or even contempt, when the comparison is made between it and the high school? And is it any wonder that, as a consequence, religion suffers in the judgment of your boy as he wonders why, if religion is so necessary as Washington and Lincoln and you yourself say, the church does not have as good a place to teach it as the state has to teach zoology and algebra?"

WE agree with Herbert Hoover in believing that "the waste of child life in labor, whether viewed economically or in terms of universal and human betterment, is a blight that in its measure is more deplorable than war itself."

The census of 1920 gives more than a million answers to the question, "Is child labor over?" Child labor goes on in mills and factories, in tenement homes, on streets and in fields, all over the country. And each individual who joins the ranks of the wage-earners while yet a child loses many of the most important things of life. A child who works eight hours a day—and many work nine, ten and even eleven—is deprived of play, which is nature's own way of developing and preparing a child for mature life; of the education that today is so important a part of the social equipment of every boy and girl; of the normal development that is the right of every growing human being.

One out of every twelve children between the ages of ten and fifteen years in the United States is gainfully employed, according to the census of 1920. No one knows how many child laborers there are under ten because no official count has been made. Hundreds as young as five years are found working in sugar beet, onion and cotton fields, on streets and in tenement home work. Out of 1,000 children recently examined in Colorado beet fields, 700 were found with deformities more or less serious. Of the children from ten to fifteen years working in the canneries of the Gulf Coast, one out of every four is illiterate.

The earliest possible termination of this evil, by state action or federal control, or both, is an urgent matter—a charge upon conscience and patriotism.

Much has already been accomplished. Since the National Child Labor Committee was organized in 1904, every state has made some improvement in its child labor and school laws. Today forty-six states (as against thirteen in 1904) have a fourteen-year age limit for factory work. Thirty-two (as against one in 1904) have an eight-hour day for factory children under sixteen, and forty-two states (as against five in 1904) prohibit night work for children under sixteen. Mothers' pension laws and children's scholarships have been established in many states; technical training in the schools has been advanced; child labor and compulsory school laws are better enforced.

Yet the child labor laws of twenty-seven states, in one respect or another, fall below the very moderate standards incorporated in the first and second federal laws, both of which the United States Supreme Court declared unconstitutional, while lauding their purpose, and both of which had been enacted in response to the demand of the people of the nation for federal action. Reason for that demand still exists in the slowness and inadequacy of state action, in the complaints of employers in the high standard states that they suffer from the competition of low standard states, in the consequent difficulties of law

enforcement in high standard states; in the right of consumers to know that goods made in America are not made at the expense of little children; in the helplessness of individual states to safeguard the quality of their citizenship when they receive from other states the products of child labor; in the fact that child labor is a national evil involving loss and damage to the man power of the nation.

Legislation on this subject now pending in Congress, including the proposal for a constitutional amendment prohibiting child labor, deserves the active support of CHURCH SCHOOL readers.

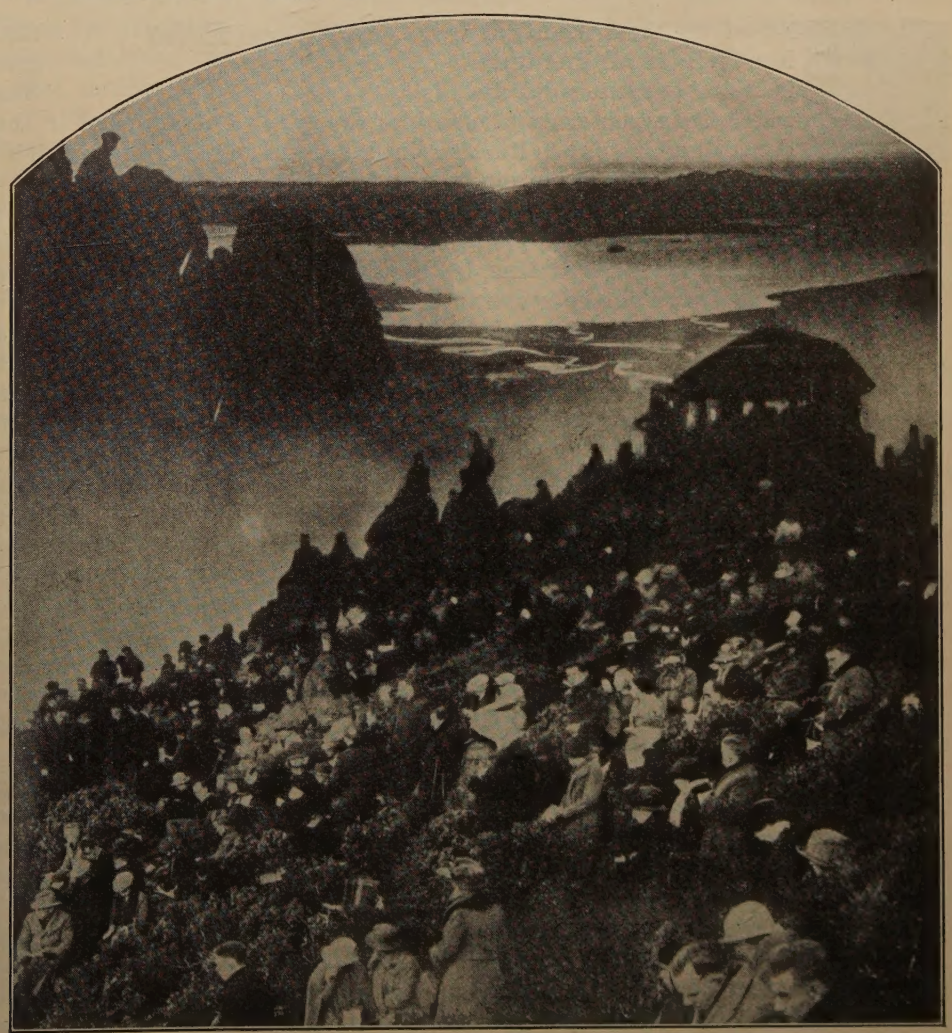
IN these days when thinking is done in international terms, the conflict between race prejudice and humanitarian impulses becomes, at times, perplexing in the extreme. Never was there a people freer, supposedly, from race prejudice, or more hospitably minded than our own, and yet murmurings of race antagonism are becoming distinctly audible even with us. Why is this development taking place within our midst?

Dr. George A. Coe recently made the statement that, from a psychological point of view, race prejudice has not so much to do with the relation of individual to individual, as it has of group to group. He pointed out that *danger* is a factor in it, for without fear there is no instinctive prejudice. Probably the fear basis in our own case is the fact that there are within our borders unassimilated groups of people, differing from us in race, language, customs, standards, ideas of government, and that our educational machinery has thus far proved inadequate to deal with this situation. Naturally this is a matter of grave concern to those who realize how dependent a democratic government is upon the intelligent consent of the governed. The claim of our neighbors that we are sentimental in our hospitality, in that we have invited within our gates more people than we can care for, finds here foundation in fact, for, undoubtedly, our unassimilated groups are responsible for most of the race prejudice which we so deeply deplore.

No one denies that Americans are humanitarian in their impulses. That our impulses find expression in deeds, the war and the work of reconstruction amply testify. It is an American tradition that we should be so. Whatever may be our discomfort and resentment at having to live under crowded city conditions with those whose standards are so different from our own; however we may dislike to do business with those people who for long ages have made trade a sordid game which we are incapable of playing; however much we may despair at seeing our government so largely at the mercy of an alien vote; we still cling to the ideals of humanitarianism. As a Christian nation, we seek to emulate the example of the Good Samaritan and in the spirit of Him who paid such high tribute to the character of a despised people of mixed ancestry, we believe with the Hindu, who, centuries before the Christian era, said, "There is no caste in blood, which runneth as one hue; nor caste in tears, which trickle salt with all for pity, and need makes all flesh kin."

MOUNTAIN TOP, SCENE OF EASTER SERVICES

An Easter Sunday sunrise service on the summit of Mt. Tamalpais, "Guardian of the Golden Gate," near San Francisco. Hundreds of people are gathered to participate in the services.



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Artist, Hole JESUS AND MARY IN THE GARDEN

A Message From the Easter Garden

By George Elliott

ONE of the most beautiful love-lyrics in all literature is that garden song in which Tennyson sings "Come into the garden, Maud." John Ruskin, in his comment upon the poem, calls attention to the fact that Maud is an English contraction of the name Magdalene. And then he proceeds to picture that greatest day of history when Mary Magdalene, led by the higher spiritual love, is drawn to the grave in the garden by the magnetic spirit of the Universal Lover of all mankind.

In a garden stood the Tree of Life from which man by his sin was expelled; in a garden the Lord of Life appeared restoring the lost gift. Between that mystic Paradise Lost and the coming glory of a Paradise Regained—divine symbols with which the Book of God begins and ends—lies this garden outside the Jerusalem gates where Jesus was buried and where the Christ arose. A garden is one of the most significant symbols with which man's idealism adorns the face of nature. It is a bit of ordered loveliness won from the wilderness and divided from the desert in which man expresses his prophetic hope of a world subdued from savagery and rebuilt through his divine dreams of beauty.

In all its history there were many gardens round about Jerusalem, owned by kings and men of wealth, creeping close to its walls on every side. It is written of the supreme Sacrifice of all time: "In the place he was crucified, there was a garden." One can but wonder if through his eyes, dimmed with blood and tears, the Suffering Victim had no glimpse of the garden and its grave; if mingled with the memory of the perfume of the alabaster box broken upon his head by Mary of Bethany, there came no wafted fragrance from the flowers near by. Blossoms bloom their bravest about Calvary, and in the nearby garden he who is the Rose of Sharon and the Lily of the Valley shall burst forth in perpetual beauty.

The date in the calendar is significant. It was the vernal equinox when the sleeping germs of the wintry months begin to feel most strongly the call of the conquering sun: "Awake and sing, all ye that dwell in dust." Spring is one of God's prophets; it is an annual resurrection in which he renews the face of the earth and the hopes of mankind. Nowhere more than in a garden can man find the symbols of recreated life. Plants were the first living things made by God. The leaf is the chief crucible of nature when sunlight meets the sap of earth and builds living cells. It is the supreme shield which protects man from atmospheric poison; it feeds on the deadly carbonic acid of the air, building its carbon into cellular tissue and returning its quickening oxygen for the inspiration of animal life. In October we bury the bulbs, which come forth at the call of the conquering sun—crocuses, tulips and daffodils holding their flaming torches in the triumphal procession of life. Paul makes the burial of the dead only a sowing in dishonor and weakness of that which shall be raised in glory and power. Jesus Christ is the first blossom that proclaims an immortal summer, the first fruits of the eternal harvest. He is the only real bridge between eternity and time. His empty grave in Joseph's garden is God's "Amen" to the plea of the lilies, the argument of the roses.

There was a grave in the garden. It was not his own. He who owns all things never claimed any

earthly possession. Born in a manger belonging to the beasts, he borrows a boat for a pulpit, an asses' colt for his Palm Sunday procession, an upper room for his last supper, and a rich man's grave for his burial. In his infantile poverty, as the poor carpenter Joseph stood by him in the stable, Wise-men from the East brought gifts of gold and fragrance; and now a wealthy Joseph gives him a grave, and a noble Nicodemus brings spices for his burial. He had no sins of his own, but he borrowed the bitter burden of ours; he shared the grief and sorrow of all mankind. We must be partners of his passion and pain if we would be comrades of his Kingship.

It was the first day of the week. On the first day of the Creation week, God spoke his first word of self-revelation: "Let there be Light!" and now the Light of the world has risen never to go down. But it was not yet dawn when the women came bearing their embalming spices for the body of their Master. Those odors were sweet, but they are a dead sweetness for the corpse; it is the living fragrance of the flowers that shall greet his risen body. Every Sunday has become an Easter Day; it is no longer a pagan Day of the Sun; it is the day when the Sun of Righteousness appears with his rays of healing and life-giving power.

It was a woman in the lost Eden that first sinned and brought death to the body and soul of a man; now the Conqueror of Sin and Death first appears to a woman. She whom he had relieved from the thraldom of seven devils is the first to be delivered from the serpent-sting of sorrow which our first mother first felt and transmitted to us all. All the world stands by empty graves and he who is driving the myriad demons of darkness from our hearts shall send his angels to cry "All hail!" and come himself to flood the earth with the New Day of Endless Life. Brushing the dew from blossoming shrubbery, with anguish in her soul and tears in her eyes, the first witness, a woman, stands by the deserted tomb. More tears drop on graves than anywhere else. But both the guarding angels and the Divine Gardener challenge her and us, "Why weepest thou?" for there is a grief which is linked to doubt and despair.

Expectant of the dawn, soon the daylight comes, and with it another Sun, reflecting on her falling tears the radiant rainbow of a deathless joy and hope.

She was weeping for a missing corpse. It was a lovely loyalty and fine courage that dared the dark to find something she believed to be dead. "Why seek ye the living among the dead?" Folks still stand by the vacant sepulchers of outworn dogma, and gaze on the folded cerements of confessions and creeds, instead of turning their back on the tomb, as did Magdalene, and facing him who is alive forevermore. Many look for him in the wrong places, in church and controversy, in ritual and ceremony. Even that best of all creeds, the Apostles', does not express fully the most vital religious fact. It says "he rose from the dead," and "he will come again." Our Christ not only "was" and "is to come"—he is a present Christ and every saved soul is a witness of his resurrection. We may mistake him for a gardener when we stand among the flowers, take him for a traveler as he joins us on the road (as he did the two pilgrims to Emmaus), for a ghostly presence as we face him in our upper room—but if we walk and talk with him there will come the awakened vision of a new life.

Why did she not recognize him? Was it because of her tear-dimmed eyes or some strange transformation of his face and form? The resurrection of Jesus Christ was more than a physical fact, it was a spiritual revelation. He *is* the same, in his hands and feet are the nail prints; it is a slain Lamb that the seer of Patmos sees in the midst of the throne. But he is not the same, it now needs other than earthly vision to behold him. He was manifested then and now only to his own. Paul says, "I saw the Lord," but he also says, "It pleased God to reveal his Son in me." So it was with the Magdalene. It is love that works all miracles. It is her heart that discovers him as one word from his lips thrills her soul with heavenly music. The spiritual radiograph began to work. Love is never blind nor deaf. "Mary!" "Master!" such is the dialogue in two words that links their personalities in that spiritual bond that never shall be broken.

"Don't touch me, but go, tell"—life is henceforth to have the upward trend, for soon he will ascend to his Father and hers. It is not Christ after the flesh but after the spirit that Easter Day reveals to us. "If ye be risen with Christ, seek those things that are above." That is a law for our pleasure and our business, for our books and our friendships—*seek the higher things.* The Christian life is a risen life and should no longer dwell among the tombs. All seals are broken and all stones rolled away if our life is hid with Christ in God. "I rise," cries the awakened seed in every soul-garden, "I rise to seek the light!"

Long, long ago, man left the Garden of Innocence with its fruits and roses to labor among the thorns and thistles. Adam's temptation took place in a garden and his sin sent him to the desert; the Second Adam was tempted in a wilderness, and now will lead us all back to the Garden of God. The final fruitage of Easter is a "new heaven and a new earth," in which "the wilderness and the dry land shall be glad, and the desert shall rejoice and blossom like the rose." The Risen Christ is indeed a Divine Gardener, whose power shall remake both manhood and the world.

THE Lord into his garden comes,
The spices breathe a rich perfume,
The lilies grow and thrive;

Refreshing showers of grace divine
From Jesus flow to every vine
And make the dead alive.

A Program With a Purpose

By Erwin L. Shaver

In some sections of the country Children's Day, or Sunday School Day, is observed during June; in other sections, during April. For the benefit of those who observe the day on the earlier date, "A Program with a Purpose" is published in this number.—*The Editors*

IT is possible that some may be interested in a program which is a bit different from the type of service usually held on Children's Day or Sunday School Day, as it is called in the South. Our recent Sunday School Day program was planned and carried out with a definite purpose in mind. For some time we have been seeking to impress upon the church the idea that religious education is not merely a matter of the memorizing of verses or storing the mind with facts, good as these things may be. We have laid great stress upon activity with a Christian motive as central in the religious-educational process. With this aim in mind we built our service around the theme: "We learn to do by doing." The plan was to have the program carry this message to the church members. Instead of spelling out the theme by dialogue or reciting speeches *telling about the idea,* we aimed to present a service in which *the activity itself was the message.* The children took over the morning service and led the older folks in worship.

In this service the parts were taken by children of the various departments of the church school. Instead of confining our attention to the church school as the single religious-educational agency of the church, we sought to bring home the idea that every organization in the church, seeking to train children and young people, is an integral part of the church school. This viewpoint is very much needed by our members, as it is by many others. In the main the usual order of the church service was followed. The children furnished all the music, led in prayer, read the responsive reading and scripture lesson, made the announcements and acted as ushers. In place of the sermon a report of Christian friendship was given by representatives of the several departments and branches of the church school.

This report gave us a theme for the service. The children sought to show that they were learning to be Christians by being friends to others. The various acts of service recently rendered were built into a brief paragraph report. Here, too, an opportunity was offered to lead their elders to see that Christian growth was, from one standpoint, a matter of widening one's circle of friendship. The things done for others within the class or department, in the local community, and in the home and foreign mission fields were included as expressions of the growth in the Christian life and as indicative of the training they were receiving in the process of becoming mature Christians.

It was thought that some interpretation of the meaning and purpose of the service should be given at the outset to insure the cooperation of the congregation. With this in view a young woman with training in expression and admirably fitted to act as interpreter, led the service. Following the opening anthem by the Intermediate-Senior Choir she gave an explanation of the service and an invitation to the congregation to join with the children in worship. She also announced the hymns and introduced the report of Christian friendship. (The words of the opening statement and the call for the report are given below.) For the most part the remainder of the service took place without announcement, each participant going to the platform and taking his part without the interruption of an introduction. It was thought that this would lend unity to the program and develop pupil responsibility. Another purpose in this service was to put on, not a perfected program so much as an example of what the children were actually doing in their growth as Christians.

We believe that the program was a success, not as an exhibition, but as an attempt to do the things which have been suggested. The spirit of worship on the part of the older folks was indicative of the fact that they saw what was being attempted and that the children were learning to be Christians by active participation in the worship and service of the church as well as by *lesson* instruction.

PROGRAM FOR CHURCH SCHOOL DAY

"We learn to do by doing"

"If any man willeth to do his will, he shall know of the teaching."—John 7:17.

ORGAN PRELUDE

DEPARTMENTAL PROCESSIONALS, each group singing a marching hymn
- Beginners, by way of the southeast door
- Primaries, by way of the northwest door
- Juniors, by way of the southeast door
- Intermediates and Seniors, by way of the northeast door

ANTHEM, by Intermediate-Senior Choir

STATEMENT OF THE PURPOSE OF THE PROGRAM AND INVITATION TO WORSHIP

HYMN, "Lead On, O King Eternal," by Congregation

RESPONSIVE READING, Psalm 148, led by intermediate boy

CHOIR SENTENCE, "The Lord is in his Holy Temple," by Intermediate-Senior Choir

PRAYER SERVICE, conducted by the Junior Missionary Society

SONG, "We've a Story to Tell to the Nations," by Junior Department

SCRIPTURE LESSON, Matt. 25: 31-46, by primary girl

SONG, "O Master, Let Me Walk with Thee," by Junior Sextette, with violin and cornet accompaniment

HYMN, "Fling Out the Banner," by Congregation

REPORT OF CHRISTIAN FRIENDSHIP, by representatives of each department of the church school

OFFERING

CHOIR BENEDICTION, sung by Intermediate-Senior Choir

POSTLUDE

There are undoubtedly many schools which are trying to get their workers to understand this fact. For this reason there is given an outline of the program, together with the words of the interpreter and several of the departmental reports. From these one may get an idea of how this educational principle of "learning by doing" was worked out. It is not meant to be a set program, but suggestive of a line of approach.

Statement of the Purpose of the Program and Invitation to Worship

I am the Spirit of the church school. Under my guidance come all the children whom this church is training in the way of the Christian life. It matters not whether they belong to the church school, to the League, to the Missionary Societies, or to any other organization which our church maintains to help the children grow in Christian character. The church school includes them all.

This morning the children present a program neither for your enjoyment nor your commendation. Rather, they are here asking that you join with them in worship of the Father of us all. They ask you to catch the message, not from what they say so much as from what they do. It is an axiom of today that we learn by doing. This is the theme of the children's service this morning. The Master said: "If any man willeth to do his will, he shall know of the teaching."

> Nor in words alone did this message come,
> From the lips of the Son of man;
> For he busily followed the Golden Rule,
> As he lived out his teaching plan.

If you so enter into the spirit of thinking, and worship, and service as the children interpret it to us in action, the message will come to you. When they lead you in prayer, will you enter with them into the presence of the Father? When they sing, will you join with them in praise of his goodness and love? When they read from the Book of Life, will you listen to the Voice of all the Ages? When they tell of ways in which they have sought to widen their circle of friendship, will you learn from their story a larger brotherhood among men? If you can do these things, the hour will carry its own message. The children ask you, then, to worship with them.

> "O worship the Lord in the beauty of holiness.
> Enter into his gates with thanksgiving, and into his courts with praise."

Call for Report of Christian Friendship

We are now to listen to a Report of Christian Friendship by representatives from each of the departments and branches of our church school. They will tell us how they have enlarged their circle of friends and how they have proved their friendship by sharing with others the gifts of a loving Father. As they speak, may we enter joyfully into the fellowship of a family of God whose membership knows no bounds of race or creed.

Reports of Christian Friendship

Girl Scouts

The branch of the church school which I represent, Pine Cone Troop Number One of the Girl Scouts, is only a few months old. But we believe we have made a good beginning. We have given a Halloween Party for our friends and entertained our mothers at a social. In our business meetings we are learning how to plan together for the good of all. But we are putting our greatest stress upon the development of our physical life. Our hikes have done much to make our bodies strong, and we believe that the Christian girl who would do much for others must have a strong body.

Epworth League

The Epworth League considers itself an important branch of our church school. It aims to cultivate Christian fellowship among the young people of our church and to help them show the spirit of friendship to others outside the League. Many of our members are soon to go to other places and there practice this spirit of helpfulness. By taking charge of the devotional services and providing recreational programs we have learned to take places of responsibility. Our view of world friendship has been greatly widened by the two mission courses which we have conducted. In all this activity we have not forgotten those near at hand. Among other acts of service the League members gladdened the hearts of a number of its friends by going to their homes at Christmas and singing carols. We are hoping to grow more and more in this spirit of friendship by doing such service as this.

Intermediate-Senior Department

We Intermediates and Seniors think we have a lot of friends. We have shown our love for our parents by giving them several parties. We furnish ushers for the church service once a month, as we are doing this morning. We have some little friends who like to play and some of our older girls help them in their games. Some of us took a hand and helped our pastor get subscriptions for the church paper. Our classes take turns leading the department in worship each Sunday. Our choir, which has twenty-four members, likes to sing for folks every time it gets a chance. Last Thanksgiving and Christmas we remembered some of our needy friends with gifts of food and clothing. We have a good time doing such things as these.

Over Seas Club

The Over Seas Club, too, belongs to the church school, for its members are busy learning to be Christians. At our meetings we plan ways of helping our friends and pray that God may bless us in the showing of our friendship. We have some little friends in the Little Rock Orphanage whom we remembered at Christmas time with a Christmas box and a handkerchief shower. When our friends are sick we visit them, and once a month we give parties for the younger people. At one time we entertained our mothers and friends at a Japanese program and party. We are trying to include in our circle of friendship all of God's children.

Junior Department

We juniors like to do things, too. We showed our thankfulness at Thanksgiving time by sharing good things to eat with some of our friends, who were not as lucky as we were. We had such a good time doing it that we tried it again at Christmas. Some of us went quite a ways into the country to help an old lady. One of our classes has given the department a banner which is awarded to the best class each Sunday. We are proud of our choir, who help us in our worship every Sunday. If you find any one who needs a helping hand, call on the juniors.

Junior Missionary Society

I represent the Junior Missionary Society. We have a lot of friends. Some of them live in Conway, and some live in far-off Korea. We wrote letters to our Korean friends and sent them postals and they answered in their own language. In Conway we have come to know a number of children who are greatly in need of friends. At Thanksgiving time we showed our friendship by sending them fruit and candy and nuts. At Christmas we invited them to a party and gave them a Christmas tree. On the tree we put many pretty and useful presents. Our friends were very happy and that made us happy too. We thought that some of the children in town would not get any eggs at Easter, so we fixed nests for them and sent them to these friends of ours. Our missionary society is learning how much fun it is to have a wide circle of friends and make them happy.

Primary Department

In our department we are all friends. We tell each other stories and help our teachers in the opening exercises. When our friends are sick, we visit them and carry them flowers. One of our friends, who is an old lady, often gets very lonely. Then we bring her fruit and candy. At Christmas time we bought a wrap for one of our little friends who belongs to our department. As we grow older we are going to find more friends.

Beginners Department

We haven't as many friends as older folks, but we love them just the same. When they have a birthday, we sing: "Happy Birthday to You." We bring flowers and gifts to show our love to our teachers. We tell stories for each other and sometimes we make our friends happy by singing one of our songs.

A Teacher Tries a New Method

And gives to the young people themselves a large share of the responsibility for the planning and conduct of their classes

By Henry F. Cope

WILL high-school young people accept full responsibility for the study-and-teaching work of their classes? If they do, will they meet their obligations, and what are the relative religious-educational effects as compared with the traditional teacher-dominance plan?

These are the questions answered by experiments with about two hundred and fifty high-school people for two successive summers. The young people were in a summer Conference at Wells College, New York, and,[1] so far as socialized class work is concerned, there were twelve classes of about twenty each in a course on missions and the same number of classes, including the same persons though differently grouped, in a course in Christian service. To get the setting more fully one must understand that all these young people had at least three class periods daily, with the full-time schedule of study-hours, chapel, lectures and recreation. The class work was carried on without a break, except for chapel, through the entire morning of every day for a full week. The students varied in age from thirteen to eighteen.

In 1921 the instructor of the missions classes organized teaching squads, one for each day's recitation. The squads were coached daily, and each one assumed responsibility for the class work for one day. The instructor met the twelve teachers in his department and coached them in the plan.

The same year a slightly different method was tried in the course in Christian service, under another instructor. After conference with the teachers of his department each class at its first meeting selected from its own number a leader for each day; each leader with the aid of the class then selected his squad. Each squad was made entirely responsible for the activity of the class on one day. This group suggested the plan of study preparation and organized a plan for class presentation. They conferred with the teachers and the department head, with the result that some class sessions took the form of debates, others of open forums or conferences, some of dramatic presentations and others of assigned teaching, the recitation work being directed by members of the squad.

The results were so satisfactory, notably in pupil interest, in knowledge results and in personal reactions toward Christian service, that in 1922 a further step was taken in the group of thirteen classes under the same leader. The entire matter of making the course of study on *Principles of Christian Service* thoroughly worth while was in each class offered as a project for which the members of the class should be wholly responsible. They were to do everything except determine the schedule of subjects; it seemed best to arrange a uniform schedule of subjects so that classes could informally compare the work they were doing.

Here then was the situation: two hundred and fifty, or more, high-school students, divided into thirteen classes of about twenty each, to whom the leaders said, "Here is an interesting subject: 'What service can young people render to make this a more Christian world?' and here is a textbook[1] of twelve short chapters for a guide, and another book[2] for reference, and also here are six hours for group work in classes; go to it and make the most of it." And they did. Each class had a "teacher," but those teachers were wise; they augmented themselves by refusing to lecture and by becoming members of the group, counselors and aids. The teachers were group leaders and not recitation directors.

What happened? Each class organized in its own way

[1]The New York State Congregational Conference. Mrs. Marie Hunter Powell organized the missions classes and Dr. Cope, the author of the article, was the leader of the course in Christian service.

[1]*Principles of Christian Service*—Cope.
[2]*The Meaning of Service*—Fosdick.

to take care of the week's work. A wide variety of plans followed, and one result of that variety was that groups, or classes, were intensely interested in comparing plans, so that when something that seemed to be new had been tried by one group another was quite likely to see what they could do with it. Each class felt a group interest and pride in its work, and each one, at least very frequently, felt the drive of desire and purpose to make the most of the course. And just here there developed an interesting fact; when these young people seriously turned to face problems they conceived them (1) in terms of actual situations, (2) in which they actively shared, and (3) about which there was something to be done. They became groups dealing at first hand with definite happenings and really shaping them.

The method as it developed can be seen clearly by a statement of the work of several classes on one lesson. We may take one which seemed to offer certain peculiar difficulties for this method with young people, the lesson on "Christian Service for the Family and for Children." But here is what the high-school students did with that subject or problem in their groups:

Class A. Students organized a juvenile court, one member the judge, teacher the city attorney, girl accused of stealing—to buy movie tickets, go to parks, etc.—and many witnesses. The whole acting was impromptu and it brought out the push of economic, industrial and municipal pressure on the delinquent, the poverty of home provision and the need which young people could help to meet.

Class B. Became a conference which described specific cases of what might be called problem families; every one was drawn from actual observation, and the real question discussed was, "What can society do about it?"

Class C. Started out to have a debate on some rather abstract question but resolved itself into a very definite round-table on the current amusements offered for children and young people.

Class D. Organized itself as a parent-teacher meeting, gathered in a church. The situation was carefully planned ahead, but no one expected what really took place when these high-school people assumed the parts of parents and adults and described definite problems of children's conduct, parental shortcomings and family training. The members of the group seemed to project themselves so thoroughly into the imaginary situation as to lose all consciousness of any other reality. They forgot they were anything but parents with real problems, and they presented the problems of "their children" without a smile. To most of them and probably to all the class hour was a real experience of meeting real situations.

This class, as well as others, prepared in advance a written outline of a series of questions or problems they wished to discuss. In this case it included:

Is it wise to give physical punishment?

Should parents make arbitrary rules about the hours of young people?

Are the young people of today less moral than their parents were?

How can young people help with younger children?

Class E. Called a "meeting of the village board" to discuss the needs of children in their imaginary village and to decide how they could make better provision for them.

Class F. Had a hard time settling on its method for this lesson but in the course of the preliminary conferences one young fellow described a particularly difficult case of a lad who seemed to be quite likeable but who was near to breaking his parents' hearts by apparently deliberate opposition to every plan for his good. They decided to take that particular case, since the boy was not known to any other member of the class and, without giving identifying particulars, to study it in detail especially with an effort to find out what help could be given by the church or other agency outside the home.

These examples will suffice to indicate the variety and reality of the problems which these young people faced when left to themselves.

The head of the department had no class but gave his time to supervision. It was interesting to listen to classes so absorbed they would be wholly indifferent to the presence of a visitor; but it needs to be said that under no circumstances should miscellaneous visitors be permitted in the classrooms. Just as soon as the group became conscious of visitors or spectators their attitude changed from spontaneous participation in reality to apologetic sharing in a performance. The visitor must be willing to forego his enjoyment for the sake of the young people.

It was very clear that three conditions went together and were dependent on a fourth: active group participation and cooperation, deep pleasure in action, and definite grasp of a subject, all dependent on the degree to which the "teacher" ceased to teach, in the traditional sense, and succeeded in getting the class under the entire responsibility and bent toward finding a way or ways out of a problem, especially toward finding the helpful things that they could do when they went back to their home towns.

It is not easy for teachers to realize that the entire class can do better than they can alone. It is easy to forget that people learn only as they actively share in discovery experiences. It is so easy to slip back into lecturing. Or the teacher, when there is a brief pause, when the group hesitates or some member falters, feels impelled to leap into the breach and save the situation. If he does he usually loses the class; the pupils drop into the passive mood and leave it all to him. One must be patient; one must trust them and trust their powers. They may falter, but they can never learn to walk by being carried.

Out of the two summers' experience certain axioms shape themselves for this type of work:

Begin with subjects or problems which concern conduct, which look toward definite action.

Make the planning of the class period and the conduct of the period, as essential parts of getting everything possible out of the subject, the *total project*. That is, this is not a class in which projects of cooperative action are used so much as one in which the class and its whole work is a project.

No visitors allowed.

Do not boss. Let them make mistakes. Wait for them to seek your advice.

Share with them. Wait until you know they regard you as one of themselves.

Cease to worry over the package of information we called a lesson. You will find they have found it, and more.

(Continued on page 335)

Discovering God Through Faith[1]

By Margaret Slattery

I SHALL long remember the stretch of hard sand between the dunes, the river and the sea. Across it a boy of eleven was walking. He wore his bathing suit and now and then stepped into one of the pools left by the receding tide. There was something very peculiar about the way in which he stepped carefully into the water. It was not at all like a boy. Now and then he would turn and wave his hand, calling to the woman seated near me on the dunes—"Fine, mother! It feels fine!" After a few moments the mother joined me. "I just must speak to some one," she said. "We came yesterday and I haven't got acquainted yet. The doctor thought the salt water and out-of-doors would be the best thing for Arthur, so we're trying it out. It is lovely here."

"Was he hurt or has he been ill?" I asked, noticing the marks of strain and anxiety on the face beside me.

"Oh," she said, "it's a miracle! I can't believe what I see. I can't take in yet the fact that he is walking. Six years ago he had an attack of paralysis that left both legs drawn back at the knee—one almost at right angles. He is our only child. The doctors did the best they could—they saved his life. He had been such an active boy—I could not think of him as a cripple. Four years ago a physician in the hospital told me he thought he could straighten out the legs, that possibly Arthur might walk. 'I can't promise,' he said, 'but there is a *chance*. If you want to take it bring him to me next week.' Then he explained how painful it would be and how necessary that I have patience and courage. Well," she continued, "there he was, a little thing who could not decide for himself and yet his whole future depending upon what was done. My husband did not feel hopeful, but said he would leave the decision to me. For three days and nights I hardly slept. It would mean such suffering for the little fellow. Then I said to myself, 'You must let them try. Nothing else would be fair to the boy.'

"'You will have to trust me and obey all orders,' said the doctor, when I told him that I had decided to try. 'The most difficult days will follow the operation and your faith will help a great deal.' 'I don't know that I *have* faith,' I answered. 'But there is a chance—and I'm going to take it.' 'That is faith,' he said, and I guess he's right."

She waved her hand and called "All right" in answer to the boy's "Mother, I'm going to wade in deeper—out there—up to my knees." Then she resumed her story, giving me a long description of the operation, in which the greatest skill and daring were shown, and the anxious days that followed. The months of patient stretching and treatment, the first walk on crutches, the removal of braces, were made very vivid to me—then the day a month ago when, without brace, crutch or cane, holding his nurse's hand, the boy walked the length of the great ward! Later he walked twice around the verandah alone. "Massage and exercise will complete the cure," she said. "He will be like other boys. Some time he will run! If you could only see the different look in his eyes. Sometimes I wake in the night, cold with fear, thinking, 'What if I had not taken the chance?'"

I talked with the lad later. He told me he was to stay three months and by that time he was going into the waves up to his neck. "Maybe I shall *swim*," he said.

Long after they left, I sat on the sand thinking of the words that, spoken in the tense voice of the mother, struck me so forcibly: "I don't know that I have faith. There is a chance and I'll take it," and the surgeon's answer, "That is faith."

Now, when in a flash of memory, ocean, dunes and river come back to me, I see that face bearing the marks of its adventure in faith and the beaming eyes of the boy it saved, I say to my own soul, "Thou of little faith, when there is a *chance*, why not adventure?" In such moments I realize how the soul of the average Christian hugs the shore! If we should eliminate from civilization today the things that have come to man through some one's willingness to act upon what seemed at the moment to be but a chance, there would be no civilization as we know it remaining.

[1] Copyright, 1923, by Margaret Slattery.

SURREXIT![*]

THE nightingale sang not that April night;
That April night through mist the stars swam dim,
As eyes that watch through tears the dead, and rim
The dark abysm with love's celestial light.

Within the garden tomb wide wings gleamed bright
Above the Dead—who knew not death, but slept—
The while, afar, for Him the women wept,
And prayed till in the east black heaven turned white.

And all the rose and azure dawn was song:
And earth grew glad, and glad one woman's heart,
Where longing sprang to faith, and faith, grown strong,
Beheld the risen Lord, who walked apart,
And, white in the white light of that white day,
Through death to life led the eternal way.

CHARLES STUART PRATT

[*] He is risen!—the Easter greeting among the early Christians; to which the response was, "*Vere Surrexit!*"—He is risen indeed!

There is wireless and the radio for example. Man had to *assume* the existence of the thing he has called *"ether,"* through which come marvelous messages today. No one knew of its existence, no one had seen it. The concert, a hundred miles away, which I can hear if I wish, comes to me because in faith one group of men laid down a *theory* of ether waves and another group made that theory of practical use to the world. Michael Faraday found that a current of electricity in one wire could make an electric current flow in another wire some distance away from it. "How was it transmitted?" he asked—but he never found out. He looked upon the fact in wonder and amazement. James Maxwell advanced a *theory* in explanation of the wonder. Hertz, a German professor of physics, made something he called an "eye" and proved Maxwell's mere theory by catching the current as it passed through the waves of ether and turning it into sparks that could be seen. But it did not occur to any of these men to use those sparks as signals. It was a twenty-year-old Italian boy, Guglielmo Marconi, who in a great adventure in faith, took the chance and prepared to make the sparks work for man. In 1894 Marconi signaled a few hundred feet, in 1896 two miles; three years later stations were in operation on either side of the English Channel. Today I may speak through waves of ether to Europe, to Asia, to Australia, to hundreds of ships anywhere upon the Seven Seas. So *faith* rewards the adventurer. Today the twelve-year-old boy "tuning in" to catch music and oratory, the news of the day, or the scientific lecture, as he shall choose, knows more about electricity than the greatest scientists of the past. Man is very near the full discovery of this mighty force which can run our dynamos, give light to millions of people, turn the wheels of factory, trolley or train, and put into communication people at the ends of the earth.

Man has worked ardently and earnestly, taking great steps in the dark to discover, for example, the crystal detector which every amateur radio operator knows how to use. Man has adventured so far in the discovery of the *laws* of God—such a little way in the discovery of God. And when now and then man has adventured and thinks he has discovered truth which he can put into a theory, some day to be proved, demonstrated and used by others, the majority of Christians turn away—some in fear, some in critical scorn, some through mental indolence, *most* through undisturbed satisfaction with that which they already know.

It is because of this that our progress in the study of the human mind has been so slow. It is because of this that we know much about the physical world and almost nothing about the spiritual world. It is because of these things that the church has been unable to heal the sick in body and the sick in soul, the nerve tortured and the broken spirit wearied with the struggles against circumstances or sin. We urge our spiritual leaders not to take the *chance,* not to adventure on a mere theory, not to exercise faith. We have called dumb resignation by the glorious name of faith, we have accepted a sort of Christian fatalism. The man of science we set free. "Go," we say, "the whole world is yours, take the chance, act upon it, venture forth and bring us word," and he comes to us with antitoxins, with the aeroplane, with the new planet hidden until now in the vast spaces of heaven. But to our spiritual leaders we give no such liberty. We mark out their bounds, we lay down for them the theories of an older day and warn them to take no adventure which could disturb any one of these. The members of the Christian Church put up the iron fence around the mystical Being they worship lest he should be discovered.

One Sunday morning when an earnest young preacher, not yet fitted comfortably into the groove, asked the choir to sing, instead of the anthem, a simple appealing hymn, and gave out the text quoting the scripture from which it was taken at the end instead of the beginning of the sermon, the director of the choir and the chairman of the music committee reasoned with him and told him that sort of music must never be used again at morning service, and the chairman of the church board told him that the majority of the church membership saw no advantage in giving the text at the end. The young preacher, trying to explain, said he did it for greater emphasis, but the chairman assured him that he was preaching to a most attentive and intelligent congregation and it was not necessary. So even in the little things we handicap him whom we have asked to lead us out on a great spiritual conquest. The seminaries that train him, the men who ordain him, the church that receives him all fail to set him free. Then many complain that he is dull. Most of our preachers would be as dull as lead did they not resist with all their strength the heavy weight we lay upon them.

When, a little while ago, the leaders of a great communion wanted to change words and phrases in their book of prayer that it might more deeply appeal to the people of our day, a thundering "no" met their first proposition. Every little while we may add to our dictionary the new words, describing the new experiences that have come into our modern life. We may explain old words that no longer have their original meaning, but we must add no new word, nor explain any old one in our prayers! When an attempt was made to lead those who never looked within its covers to read the Bible, and a shorter Bible was compiled hoping they could be induced to study it when the most difficult and uninteresting passages were left out, great numbers within the church rebelled. Even for purposes of study or with the hope of extending its use, especially among students, the Bible must not be given to man unless all of it be given.

In such ways do thoughtless Christians with good intentions, with commendable loyalty, with sincere desire to keep what has been committed to them, put up the barriers in the path of eager spirits longing to venture forth and discover more of their God. To the fact that the barriers set up have not wholly succeeded, we owe whatever our modern day has discovered of the realm of man's mind and his spirit, whatever new glimpses we have of God, of man's relation to him and to his brother-man.

The barriers of an older day did not and could not deter John Knox—he trod upon them—there are some within his own folds who in our day are following his example. Barriers in the path of new adventures could not deter the soul of John Wesley—there are some today who are following hard after him. Barriers high and wide blocked the path of Roger Williams, but he brushed them aside and went out to find God—there are those who dare to follow him. But the barriers hinder—they help make progress slow.

We need God. The world needs him far more than it needs the larger ocean liner, the greater wireless wave length, the swifter aeroplane. It is the sick human spirit

that stands in dire need of help. If we learn no more about electricity for fifty years we shall still make great industrial and commercial progress—but if we learn no more of God we are lost. Economic readjustments will be of inestimable value, but spiritual development, made practical in the realm of ethics and morals, is an absolute necessity.

So one turns to her who has always been the refuge for those who hope for a better day—the teacher. She above all others must have the courage to take the chance that the great surgeon called Faith. She must set her pupils free. She must with them dare to discover God. "Give us courage, O God, as we search for thee, lest finding thee we should *discover* more than we dare to *be*," prayed Dr. Orchard, looking up from his crowded congregation in the heart of London's need. It was a searching prayer. There are teachers who have "discovered more than they dare to be." The discoverer must be an undaunted and fearless adventurer. Christian teachers have not yet tested what can be done through prayer, as we saw in our second study. We have not yet exhausted the Bible in our effort to find God's will for man. No one has yet sounded the depths of human experience and through service gone to the end in his passion to see God.

Great things wait for the teacher who, though he feels his faith but a limited thing, is willing to say, "There is a *chance*—I will take it." They join no mean company who fall in line with the men of faith. Apostles and martyrs are there; explorers are there, searching the seas, searching the heavens. Scientists are there—the research man in his laboratory, the surgeon at his table, the physician in his office. The poet is there and the dreamer with his dreams—the things *we* call ideal and history proves real. One need not hesitate to glory in the record of those "who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, . . . in weakness were made strong, . . . by faith removed mountains." One may well glory in the record of the great host of later years who, like Abraham, have left the gods of wood and stone and found the living God; the great army of those who by faith have triumphed over drink and vice, sins of body and sins of mind; and that other company who by their venture have stretched their self-centered, complacent, shrunken souls until they have grown large with pity and with love—and their companions in the way who by *great faith* have overcome even prejudice and pride and today are humble, sincere, seeking souls.

Have you joined them? You may be certain of this—if the nations of the earth find God it will be because we and thousands of simple folk like us have ventured to trust and act, to set all our brothers free to search for the spiritual forces of the universe, going with them in sympathy as they seek.

Look with me at our world—so sadly needing food—and behold there are barren fields; so needing health—and behold the pestilence is raging; needing peace—and behold every borderland is a sword; needing love—and behold hate rules in mighty strongholds; needing God—and behold Greed enthroned!

Is it not the time for daring—in Faith? Let us adventure in the search for the God who in the words of Jesus Christ our Lord says to each one of us—"*Ask*—it shall be given you; *seek*—ye shall find; *knock*—it shall be opened to you."

Lighted Church Windows and the Passer-by

NOT long ago a plea was made for the lighting of church windows every evening throughout the year. The thought was that the luminous windows would shine forth the message of the church, appealing, through their symbolic beauty, to the spiritual nature of the passer-by.

This plea was made by one who had made a study of the appeals to which human nature responds. He had studied the drawing power of the street with its shop and restaurant windows garish in their display of electric lights. Then, with a sensitiveness to beauty and a realization that the message of the church is spiritual and should therefore be expressed, not in garish display, but through a medium that touches the spirit, he makes his plea for the lighting of church windows in the belief that they are the medium through which the church can best reach the passer-by.

How little the church in this country is using this medium is realized once it is pointed out that, with a capital of twenty million dollars invested in its stained glass windows, they are to be seen for a few hours on Sunday only. This is all the more to be wondered at because of the fact that in the studios from which these works of art come, provision is made for lighting them from the inside so that the luminous window may be seen from the street, and also from the outside so that they may be seen by those attending evening service. No doubt the day is coming when, to an extent now only dreamed of, the church, through the spiritual medium of its lighted windows, will shine forth its message of redeeming love to all who pass by.—*Elizabeth Jenkins.*

Window pictures by courtesy of the Tiffany Studios

Measuring Growth in Religion

By Margaret Winchester

MOST teachers are working in the dark. They have no means of knowing how effective their work is for lack of a unit of measurement. Education is not easy to measure. Many experiments have been made in the endeavor to arrive at a standard. Pemanship tests, the Binet intelligence tests, and others, are already familiar to public-school teachers. Only recently have attempts been made to measure efficiency in the teaching of religion. The writer of the following article describes the progress already made in this field.

GROWTH implies a goal and a process of approaching it. The goal may be ever ahead and never reached. The process may be in three different directions—growth in knowledge, growth in attitudes, growth in skills. Growth in knowledge means a storing of knowledge for use in acquiring more knowledge and as a guide to conduct. Growth in attitudes has to do with appreciation, values, standards. Growth in skills means transferring knowledge to action. The important thing about growth is that it is a leading on to more growth. It is a process that is never finished.

Religion, that is, the Christian religion, is love for God and love for one's fellow men. This love is an inner feeling shown in conduct.

Growth in religion, then, means knowing about love for God and love for one's fellow men; valuing it as a supreme aim in life; and acquiring skill in acting with reference to it. This, in a general way, is what is meant by the term "religious education." The achievement of a Christian life of love and service is the goal, a goal which is an ideal.

Measurement is indispensable to growth. We get nowhere with guess-work as to results. The worth of method and material cannot be estimated without a scientific way of measuring it. Factors like the nature of the pupil and the aim in education must be known before the measurements may be taken. In other words, measurement in education must take into consideration aim, the pupil, method, material. Measurement checks up on the aim, showing where along the line of development the pupil is. But knowledge of the pupil's capacity is necessary to discover whether he is doing as well as he ought. Material and method determine the limits of measurement.

In the physical sciences inward state is judged by outward behavior. In religious education, we are dealing with spiritual factors and ideal values. How can we measure them? The problem is not so much as to what habits and attitudes a child shows but in what direction his will is developing. A thoroughgoing system of measuring growth in religion should include these points:

1. Knowledge—of a general sort which will help in acquiring more of the Bible as a guide to conduct.
2. Attitudes—such attitudes and appreciations as will show a standard of values.
3. Habits—skills and habits which show the direction of the will in establishing controls on conduct.

Intelligence Tests

First of all, a test for general intelligence has a place in religious education because religion is intelligence at work. In a general way, knowing the capacity for intelligence will help to determine the capacity for growth in religion. An illustration may make this a bit clearer. In elementary schools the Binet Test or some modification of it is given to each pupil to find his intelligence capacity, no matter what subjects he may be studying. Then if he is studying spelling and arithmetic, he is tested in these particular subjects besides, to find the degree of skill which he has attained. The test for general intelligence indicates whether he is doing as well in spelling or arithmetic as he can, by showing whether he is normal, subnormal, or abnormal. It shows his mental age and helps in grading him.

The particular kind of knowledge which is required by religion (corresponding to spelling or arithmetic) is knowledge of the Bible. In former years children were given memory tests for the Golden Text, dates of the kings of Israel, etc. But here, as in secular education, methods have changed. Instead of merely testing the memory, examinations now try to give the pupil a chance to see the subject in a different light, reorganized from a new point of view, developing more connections and associations. This sort of examination has an educative value. If religious education is worth while at all, it is worthy of the best educational methods, and it certainly cannot afford to lose the respect of children who are used to a higher type of examination in public school. In constructing tests on biblical information, then, provision for appreciation of the situation which makes the biblical experience vital, must be made.

Professor M. T. Whitley has prepared a set of Biblical Knowledge Tests on the Old Testament. This is a good example of a test for general information. There are five tests. The first is on relationships and location by books, answers being made by underlining one of four suggested answers. This is a recognition test. The second is a matching test on sources of quotations—matching the source with the quotation from a list of possible sources. The third is on the order of Bible books, locating a book in relation to another by underlining "left" or "right." Fourth is a recall test of history facts, the answer in each case to be a name. Last is the completion of quotations, calling for filling in of the proper words on blanks. In this test, use is made of three very good ways of testing—the recognition, recall and completion. These are economical of time. Care has been taken to include those points in the Old Testament which were considered important. A method of scoring is provided which is easily understood. As a matter of fact, where it has been tried, pupils have ranked rather low. This test is distinctly advisable for testing general information about the Old Testament.

For a test in the main Story Material of the Bible, Professor G. A. Coe has worked out a written quiz. The questions are stated in everyday speech and reveal many

new associations. The questions require very brief answers but cannot be guessed. In this set is a brief review of the general framework of the Bible narrative, which is a completion test covering the Old and New Testaments and uniting them in a simple but effective way. This is educationally a useful test, as it can be easily corrected and is at the same time comprehensive.

Tests Revealing Attitude

There is another kind of test which is concerned with biblical material but seeks to reveal what use the pupil makes of this knowledge. It is a test of the second type, showing attitudes and evaluations. This is the parable interpretation test, prepared by C. L. Marsh, a student of Dr. Chassell at Drew Seminary. This is of the multiple choice type. A parable is read and several lessons suggested. The one which the pupil thinks is taught by the parable is to be checked. Ten parables are given with four teachings suggested under each. The value of such a test to the pupil should be in weighing answers and choosing. The actual answers suggested, however, are not within the experience of children. They are in adult language and some of the answers are so absurd that even a child would be able to recognize the correct one as the only possible one. For example, the parable of the lost sheep, suggest these as teachings:

1. A sheep is very valuable.
2. God seeks to save every one.
3. Shepherds are all very kind men.
4. Sheep like to wander.

While the actual test as worked out might not be valuable in getting at pupils' religious ideas, the principle is splendid and should be used. A by-product of this test is the suggestion to the pupil that advice for conduct may be found in Bible lessons.

Along with this last type is another kind of test, based not so much on actual biblical information as on its influence on the pupils. This is a test of religious ideas involving the ranking of selected answers prepared by Dr. Clara and Dr. Laura Chassell. It also is of the type of multiple choice. The questions cover these points:

1. What is the purpose of the Old Testament?
2. What is the purpose of the New Testament?
3. How do you think of God?
4. How would you describe God?
5. What does God do?
6. How do you think of Jesus?
7. Why should we pray?

Under each question is a list of answers with a blank for another if none of these seems to the pupil to be correct; and the first five choices are to be marked. This test is not intended to teach the child anything, although it may suggest to him. The aim of this test was "to provide a means of securing information as to the religious conceptions held by children." The answers marked are tabulated rather than scored. The great function of the test is to show just what value certain aspects of religious education have. Before the other tests can be really useful, we must have more of this sort of information. The question arises as to whether these tests really get the information. If the pupil could be taken off guard, his responses in particular cases recorded, his spontaneous expressions remembered, we should have more nearly what we want. Dr. Hugh Hartshorne has opened the way towards study along this line by suggesting cooperative study and scientific observation (see his article on "Cooperative Study of Religious Life of Children" in *Religious Education* for 1921, page 337, and in his book on *Childhood and Character*). After all, the real value of tests cannot be known until we know more about the pupil's motives and ideas.

Tests of Habit and Skill

A third kind of test is in habits and skills. This has been worked out very carefully by Mr. Upton and Dr. Chassell for the Horace Mann School, New York City, in connection with the monthly report. Besides a report in studies there is a report in habits of good citizenship. A scale for measuring these was prepared by making "an analysis of conduct in terms of concrete and specific habits and attitudes which should characterize a child who is taking part in an elementary school democracy." (See *Teachers College Bulletin,* Twelfth Series, Jan. 1, 1921, No. 9, page 6.) "For example, under heading 'Is Courteous and Considerate' are listed:

1. Is tactful, avoiding saying or doing that which would unnecessarily pain or annoy another.
2. Does not make disparaging remarks or sneer or laugh at others.
3. Is reverent in attitude during prayer or at least does not disturb the devotions of others.
4. Is chivalrous to women and girls (if a girl, acknowledges acts of chivalry pleasantly).
5. Is attentive when some one else is talking.
6. Is thoughtful in making requests of others, including helpers.
7. Laughs and talks quietly, etc.

Each sub-head is an objective way of being courteous. The chart also provides information in regard to the relative importance of the items listed, for over seventy judges arranged the items in order of importance and in groups under the main headings." All machinery for scoring a child is provided and each child tries to improve in one habit each month. Report cards are marked quarterly.

All this brings up the question, "Is it possible to make a corresponding analysis of conduct in terms of habits which should characterize a child in taking part in the democracy of God?" Of course conduct is not the only indication of the presence of religion. We need to know the motives behind the conduct. Miss J. Baldwin has adapted Dr. Chassell's chart in her article on *Emphasizing Habits and Attitudes of Christian Citizenship.*[1] She has chosen thirteen main headings under which are listed concrete attitudes. Examples follow:

Has right attitude toward life
- Has reverent spirit toward God and looks to him as leader and ruler of universe.
- Recognizes God's right to rule and shows conscientious spirit.
- Regards Jesus Christ as his ideal hero, leader and friend.
- Shows spirit of good will to all as members of God's family.

Is loyal
- Is true to family and friends.
- Respects those in authority, etc.

Is prompt
- Comes on time.
- Hands in work on time.

[1] See The Church School, April, 1920.

The chief trouble with this adaptation is that the habits are stated in such vague terms that it is hard for either teacher or parents to know how to mark. For example, how can they know whether the child is regarding Jesus Christ as his ideal hero? These lists are really only a suggestion and must be worked out more carefully. It is a new field and perhaps the most important in measuring growth in religion. Miss Baldwin gives another list which was prepared by children themselves and names the habits the children thought essential. It is their own judgment and self-imposed attempts to improve which will count. In these days of social religion it is along this line that we lay emphasis. The great difficulty is in picking out the habits which are essential to developing religious life. It is necessary to develop a system of record keeping so that the children and teachers can watch for improvement and discover causes of failure.

There is a danger in over-emphasizing conduct and disregarding the spirit behind it. Voelker, in "Functions of Ideals in Social Education," has worked out a series of tests for virtues. The test for trustworthiness includes:

1. A purchasing errand to see if the subject will keep over-change.
2. A push-button test, to see if he will perform a task exactly.
3. A tracing and opposites test, to see if he will cheat in examinations.
4. An overstatement test, to see if he will exaggerate.

A prize to the one reporting the highest score is offered in order to create a motive for overstatement. The test is reliable in discovering the truth, but could not under any circumstances be used under the auspices of religious education.

Still another kind of test is found in the pupil's and teacher's ratings. The Drew Self Measurement Chart for church-school juniors is a list of questions, such as:

1. Are you a booster for your Sunday school?
2. Do you attend Sunday school?
3. Do you bring money for the regular collection?
4. Do you pray every day? etc.

In answering, the pupil checks one of these four—"never," "sometimes," "nearly always" or "always." At the end, the test can be taken up and the line of checks followed as a curve showing in what respects the pupil is high or low. Papers are collected and a set made out by the teacher giving her rating on the same points. These results are tabulated on a recording sheet so that a class score may be found. The great value of this test is that it requires the pupil to value a habit and suggests to him a standard to which to live up. It may be easily given to a whole school and by giving it periodically, progress may be seen. The Tuxis chart, on which the boy marks himself in intellectual, physical, devotional and social respects, is a good deal like this.

A teacher's rating scale has also been made by Dr. Chassell—an adaptation of the United States army rating scale. A child known well to the teacher is taken as a standard and the pupils are compared to him in dependability, self-mastery, activity in service, and activity in worship. Teachers' ratings are one way of determining a pupil's fitness for promotion.

In adopting any system of measurement, a definite set of records must be kept. Union School of Religion has a very good system of records in which pupils are marked for attendance, response to teaching, participation in worship, social activity and health. Each school should work out its own system. The following is a suggestion for a set of tests for one school:

AIM	TEST	TIME
. Grading	Otis intelligence test	Entrance in school
. Information	Whitley or Coe	End of Quarter
. Equipment of ideas	Test of Religious Ideas	Beginning of year
. Equipment of habits	Habits of Good Citizenship—Chassell	Every month
. Self-measurement	Self-measurement—Drew	Beginning and end of year
. Grading	Teachers' ratings	Beginning and end of year

The needs still to be met are great. A fair beginning has been made. The great necessity is for people with psychological equipment, statistical technique, and religious point of view to continue.

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ON THE ROAD TO JERUSALEM

The Religio the Children

By Minna McEuen Meyer

"WHEN thou vowest a vow unto Jehovah thy God, thou shalt not be slack to pay it" (Deut. 23. 21). This injunction of the ancient lawgiver has deeply influenced the thought and life of the people of the village of Oberammergau, who, after almost three centuries, continue to regard the fulfillment of the vow made by their ancestors as a sacred duty.

When, in the year 1633, the plague was reaping its harvest of death and the people in their distress cried to God for help, they acknowledged not only their sins and their need of greater faithfulness, but also their lack of diligence and care in teaching their children. Therefore, in making the vow to present the tragedy of our Lord's passion, their stated aim was not only to deepen their own religious life but to instruct the children.

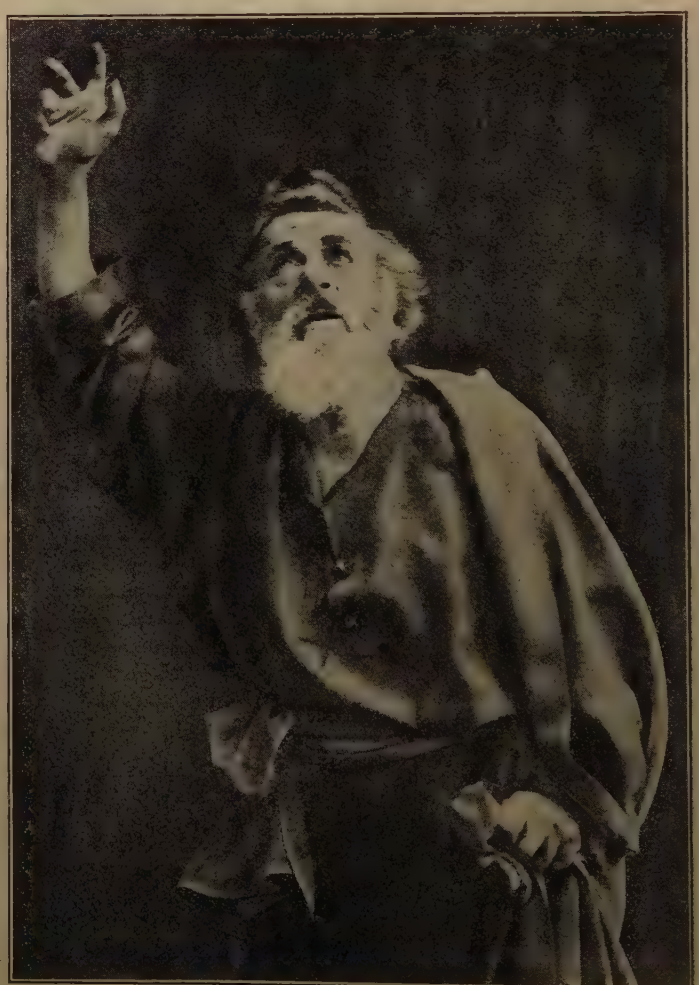
When the opportunity came to me to visit that lovely village in the Bavarian Alps and attend a performance of the Passion Play, I spent much of my free time with the children and, through conversation with them as well as from general impressions of the people and their sacred drama, endeavored to discover the means both direct and indirect, conscious and unconscious, by which this part of the vow was being fulfilled. My observations may be summarized under the following headings:

The Environment

The influence of home-life and village-life lived in harmony with the sacred traditions of the place doubtless forms the most effective element of the religious training of Oberammergau children. There is a spirit of reverence for God and for the things a Christian holds dear which is common to the people generally. Much of the daily life and thought of the people is centered around the Passion Play. It is said that every boy cherishes the hope that he may have the high honor of being chosen to represent the Christ, and he knows that to be eligible he must from his youth up have so lived that he may worthily represent that life. This serves as a powerful stimulant to right conduct.

Knowledge of the Bible

That the children are made thoroughly familiar with the life of Christ is an important factor. This is taught not only by means of the instruction of the church, but through the preparation for and the presentation of the Passion Play, in which every family in Oberammergau is represented. The text of the play, while faithful to the gospel story, is not a mere splicing together of Bible verses, but a free interpretation, clothed in dignified but natural language. The New Testament records are enriched by the presentation of Old Testament types and prophecies that find their fulfillment in Christ.



ANDREAS LANG AS SAINT PETER

The pictures reproduced here are from photographs of the people who participate in the Passion Play at Oberammergau.

ducation of berammergau

All photographs released through the International Newsreel Corporation

THE WEEPING WOMEN

The fact that in their hours of free play the children are accustomed to dramatize the stories of Joseph, David, and other heroes and heroines, proves their knowledge of the Bible and reflects their deeper interest in its teachings.

Lessons from the Passion Play

It is not alone in its total impression that the Passion Play deeply moves those who witness it, but in the forceful lessons that are taught by the principal characters of the play.

MARTA VEIT AS MARY

Jesus shows his strength and greatness in a marvelous way in his patience with his disciples; his humility in serving them, as when he washes their feet; his thoughtfulness and care for his mother, his readiness to forgive and restore those who had forsaken him and denied him, and his willingness to suffer that greater good might come to men.

Mary, the mother, she of sweet face and gentle manners, portrays all the solicitude that mother-love the world over prompts, yet she is brave and strong even when sharing the pain of her Son's last hours. When Jesus bids her farewell, knowing that his hour is at hand, she prays: "One thing, my Son, one thing I beg of thee—that I may go with thee into the fierce struggle of suffering, that I may go even to death with thee."

Judas, unlike Jesus, represents the man who puts material things first. He handles the money for the group and is unduly concerned about how their needs are to be supplied in the future. When the priests offer him the thirty pieces of silver to guide them to Jesus at night, he accepts the offer because he imagines this to be a good way to add to their funds. He has often seen Jesus perform miracles. He feels certain that the Master can make his escape as he has before escaped from a hostile crowd. But the act of disloyalty is done and no miracle is performed. Judas then realizes how great is his guilt, and his despair is indescribable. It was the earnest prayer of Johannes Zwink, who made this part one of the most impressive in the play, that it might serve as a warning to men tempted as was Judas to place material interests above spiritual.

With these principal characters so strongly portrayed, one might also include Pilate, the politician, who is willing to sacrifice an innocent man to the will of the mob rather than risk the loss of his office.

Missionary Interest Fostered

For many years the audiences who witnessed the Passion Play were made up almost exclusively, as they still very largely are, of the peasant folk of the country roundabout. During the past fifty years, however, so much

about the great drama has been written and spoken from the lecture platform that many tourists from America and from all the countries of Europe have gone to witness it. The opportunity this afforded the people of Oberammergau has awakened a missionary zeal which has broadened the thought and the interests of the children.

The pastor-priest in his charge to the players has expressed it thus: "We are not now to go forth into the world to make known the Crucified, but thousands this year will come to us, and ours will be the privilege of representing before them what the apostles preached. If we work together with holy zeal worthily to represent those mysteries, then we may hope that with God's blessing much good may ensue. Many pious Christians, touched by the representation of their Saviour's death, will return home edified and strengthened in their faith and love, and with renewed resolutions to continue his faithful disciples. Many of the lukewarm and frivolous, unable to throw off the solemn impressions they have received, will in future show that the seeds of a better Christian life were sown here. And it may be that the sight of the Saviour's great love for mankind, and of his bitter sufferings for their sins, may draw tears of penitence from the eyes of sinners, and these tears, aided by God's grace, may be the beginning of a sincere conversion; and this gazing on the passion may be the way by which the Good Shepherd seeks and finds his lost sheep."

How the Money is Used

There is a modest charge for admission to the Passion Play to cover the expense of the production and to compensate those who participate for the time they must give to the rehearsals and the presentation of the play, which latter occurs two and sometimes three times a week from May to October. The surplus—when there is a surplus—is used for civic improvements, such as the building of roads or of embankments to prevent the overflow of the Ammer River. Thus the children understand that no individual or group is enriched by the presentation.

Sacrifice of Locks

It was decided that the extra receipts last year should go toward the erection of a new school building to replace the one now standing, which is more than a century old, but there are no extra receipts this year. After the prices were advertised and many tickets sold, the fall in the value of the mark and the consequent advance of prices on almost everything that had to be purchased, made impossible not only the building of the school, but adequate remuneration to those who left their regular occupations to participate in the play. But the people felt themselves morally bound to their statement of prices and declined to increase them. Near the close of the season, when they realized fully what the results would be and every family was feeling the pinch of poverty, a motion picture company made them an offer of a million dollars for the privilege of photographing the play. They discussed the effect of commercializing the sacred drama, of the players being asked to register certain emotions for the sake of the picture when always they had followed the promptings of their own souls—and they refused the offer. But it was hard for some of the families, and in order to put temptation far from them many of the young men hastened to the village barber as soon as the last performance was over and were shorn of their long locks, which were among the essential parts of their equipment for the drama. Thus in the self-renunciation of the men and women whom the children of Oberammergau know as relatives and neighbors, and whom they see not only in the Passion Play but in their fields and their workshops, there is given them an example of the power of a great ideal.

THE LAST SUPPER

The Problem of Pain

By Thomas Tiplady

I WANT to write a few words this month on the problem of pain. The drama of Job dealt with it thousands of years ago, and it is still the subject of plays, discussions and sermons. Much light has been thrown on it, but it is still a mystery. A widespread tendency is to throw the blame on God for sufferings which are caused by men as individuals or communities. God is made a scapegoat for man's wickedness and folly. Take poverty. God has filled the world with food. If men will work and be fair with one another there will be food enough for all. None need starve. He has provided sheep, cattle and cotton plants enough to clothe all mankind if man will be just and industrious. Take housing. God has provided enough clay to make bricks for all man's needs, has filled quarries with stone, and the countryside with trees. Man was made to live in a garden. It is sin that has turned gardens into slums. Take sickness. The white scourge—consumption—is due to bad housing, insanitary conditions of labor, poor nourishment and foul air. These things are the result of carelessness and "man's inhumanity to man."

The Fire of London

London used to be devastated by the Black Plague, but when the Fire of London burnt down the slums it burnt out the Black Plague also. Rich and poor died of plague because rich and poor tolerated insanitary conditions. There was little sickness in the late war, and deaths by disease were few in comparison with previous wars. Why? Because of the extremely rigorous precautions taken against insanitary conditions. Every bully-beef tin was taken and burnt in the incinerator. All refuse of every kind was buried or burnt. Smallpox epidemics broke out in past decades because of the dirt in which people chose to live. Today hundreds of thousands are being destroyed by venereal disease. Shall we blame God? God has provided herbs and medicines to cure illness and chloroform and opium to relieve pain.

Abolish sin and selfishness, ignorance and folly, and each generation will be born healthier than the last. Nine-tenths of sickness and physical suffering can be abolished. When that is done death will come to men with as gentle a step as sleep. Take industrial suffering. Is God to blame for the suffering caused by strikes and lock-outs? These are the result of man's greed, injustice, distrust and quarrelsomeness. Take war. Benjamin Kidd, in *The Science of Power,* says that Darwin's theories became popular not because of their scientific value, but because they gave a kind of moral justification for the anti-Christian spirit of the times. Darwinism justified jungle morality. Selfishness was expounded as a principle of nature. "Every man for himself and the devil take the hindmost" found a moral basis in Darwin's doctrine of "The Survival of the Fittest."

The spirit of the tiger was accepted as the rule of life, and the spirit of Christ rejected. The German philosopher Nietzsche taught that Christianity was effeminate, and preserved the weak instead of letting them perish. He said, "Blessed are the merciless, the cruel, the strong"; and Darwin's scientific theories backed up Nietzsche's philosophy. Nietzsche was fifteen when Darwin's *Origin of Species* came out. Kidd says, "Darwin's science of the animal efficient in his own interest was conceived to be the science of civilization itself." In the military state in Germany, where Darwinism from the beginning took a political direction, its culminating phase was found to be its application to Weltpolitik. Nietzsche gave Germany the doctrine of Darwin's efficient animal in the voice of his superman. Bernhardi and the military textbooks in due time gave Germany the doctrine of the superman translated into the national policy of the superstate aiming at world power. Through all the many phases of the movement there ran the same dominating note of intensive self-assertion, the same fundamental conception of the supremacy of force. "Life exists for Me. All the dim æons behind have toiled to produce Me. I am the Fittest. Give Me My Rights. Stand clear of My way. I want and I will have." As a perfectly natural result of this teaching the war came. The world rejected Christ for Darwin and Nietzsche.

The rejection of Christ brought war, and you lost your boy in it. Will you blame God for his death? The belief in force and the survival of the fittest still holds the field, only it is now being applied in the industrial world. It is still, "I am the Fittest. Give Me My Rights. Stand clear of My way. I want and I will have." If, as is possible, a revolution follows, will you blame God for the lives lost and the suffering caused? The world is still crucifying Christ, its only possible Saviour, and in crucifying him it is crucifying itself.

The Innocent Suffer for the Guilty

But why does God let the innocent suffer for the guilty? I don't know. Perhaps to save the guilty. There is a hill, not very high, which can be seen from every country in the world. It is the hill of Calvary. There you see the Innocent suffering for the guilty—the Son of God suffering for the sons of men. I think that Cross of Christ is the key to the mystery of pain. We have to suffer for one another to save one another. Justice is not enough. There must be mercy also. While we seek our own salvation we are lost. When we seek the salvation of others we are saved. Humanity is one. We rise or fall together. We suffer together or rejoice together. We are blessed by the virtues of others and cursed by the vices of others. To save humanity we must be ready to suffer for it as a mother suffers to save her son. We must suffer willingly as Christ suffered. We must be willing to forego our rights and be content with our duties. Unmerited suffering teaches one other thing. This life is but a small part of our existence. It is a fragment of Eternity. We lose our perspective when we think of it as the whole. Job's sufferings made him ask, "If a man die, shall he live again?" It was in the prison of pain that he found a window looking over eternity. Christ, who came to suffer, "the just for the unjust," also came to "bring immortality to light." His parable of Dives and Lazarus teaches that there is a life beyond this where the crooked will be made straight, and all wrongs be righted.

A Community Bible Test

By Maxwell Hall

IN one of the smaller cities of the Central West a test was recently given to determine how well acquainted with the contents of the Bible were the boys and girls in the seventh grade of the public schools—that grade which contains pupils who have passed the junior age. The city is a typical American city of the better class with very few foreigners or Negroes. The churches are unusually strong and the people are above the average in culture and education.

The test, which was prepared by the writer of this article, was presented to the pupils by the superintendent of the public schools. The following are the questions asked:

1. Name five Old Testament books.
2. Name five New Testament books.
3. Quote a verse from the Bible and give exact reference (book, chapter and verse).
4. Tell one thing mentioned in the Old Testament regarding each of the following persons:
    1. Abraham.
    2. Moses.
    3. Samuel.
    4. David.
    5. Elijah.
5. Tell one thing mentioned in the New Testament regarding each of the following persons:
    1. John the Baptist.
    2. Jesus.
    3. Peter.
    4. Stephen.
    5. Paul.
6. Name an event mentioned in the Bible which occurred at each of the following places:
    1. Sinai.
    2. Jerusalem.
    3. Bethlehem.
    4. Nazareth.
    5. Sea of Galilee.
7. Tell in your own words one thing which Jesus taught.
8. Quote or give in substance the "Golden Rule."
9. Do you attend church school?
10. If so, at what church do you attend?

The pupils were told that they need not sign their names unless they wished to do so, and of course only the first eight questions were graded.

Interesting Results

The results of this test have been very interesting and illuminating. Three hundred and twenty-four papers were handed in. Two hundred and fifty-six of these indicated that the children attended church school. Sixty-eight did not so indicate. In summing up the percentages it was found that more than eighty-two per cent of those who were given the test made a grade of less than fifty. The average grade of the sixty-eight who did not attend church school was 11.4; the average grade of the two hundred and fifty-six who did attend church school was 29.7. The average grade of all who received the test was 25.86.

Facts Which Speak for Themselves

It would be interesting to make a study of each question in detail but space does not permit. There were seventy-seven who named five Old Testament books, but only seven of these spelled the names of these books correctly. Genesis and Deuteronomy were each spelled nearly forty different ways by different pupils. It would have been impossible in many instances to have discovered what the pupil intended to spell had one not known what to expect. For instance, Jenesixede, Xsots, Nevidical and Judermety are samples of the spelling. Twenty-two out of the twenty-seven books of the New Testament were among those suggested as Old Testament books, in addition to numerous Bible characters for whom no books are named and such titles as Bible Dictionary, Luther and Robinson Crusoe. Seventy-five named five New Testament Books, but these being easier to spell, twenty-five of them spelled the names of the Books correctly. Nine Old Testament characters were suggested as names for New Testament books together with John the Baptist, Stephen, Paul and Philip, and twenty Old Testament books appeared as New Testament books.

In answer to the various parts of the fourth question the students showed a very lamentable lack of acquaintance with the characters of the Old Testament. There were eighty-four who were able to identify Moses, but the great majority either made no attempt to tell anything about him or confused him with other characters such as Joseph, Samuel, Jesus' father and the Wise-men from the East. Several indicated that he was found in a basket on the river Jordan; others thought that he was born in the time of King Herod and one suggested that he was the first white man on earth.

There were ninety-three who told something about David, but he also was frequently confused with other Bible characters such as Isaac, Joseph, Moses, Herod and Jesus. Forty-eight pupils told something about Elijah, but others gave such answers as these: "He took his brother's birthright." "Preached the gospel." "Disciple." "Blind man." "Prophet that went around years after the crucifixion teaching God's word."

The lack of acquaintance with the characters of the New Testament was just as striking. Only fifty-eight were able to tell anything about John the Baptist. Different ones suggested that he was a priest, fisherman and a Christian of Martin Luther's time, and among those whom he was said to have baptized were Elijah and King Saul.

Perhaps the most amazing revelation, however, was the fact that out of a total of three hundred and twenty-four only one hundred and forty-one, or less than forty-four per cent gave intelligent answers to the question, "Tell one thing mentioned in the New Testament regarding Jesus."

Only forty-one could give any information about Paul. He was confused with several biblical characters. One suggested that he had a great cathedral which is still standing in Europe.

The answers to question No. 6 indicated that the children were slightly better acquainted with places than they were with persons. To be sure, there were only three out of the total number who knew anything about Mt. Sinai, but there were one hundred and three who could tell of something which happened in Jerusalem and two hundred and six in Bethlehem.

One of the surprising results of the test was the indication that so very few knew anything about Nazareth. More than one confused it with Bethlehem or Jerusalem. One thought it was the city where Paul became a Christian; another thought it was the place where Lazarus was raised from the dead and another where "Jesus was King."

In answer to question No. 7 there were eighty-eight who undertook successfully to tell in their own words one thing which Jesus taught, but there were only forty-five in answer to question No. 8 who indicated that they knew what the term "Golden Rule" referred to. The following are some attempts to give the substance of the Golden Rule: "Be ye doers to one another." "Our Father who are in heaven." "Attend Sunday school and church." "Jesus wept." Various selections from the Ten Commandments. "Do unto others as they do to you." "The Lord is my shepherd," etc.

The above are facts which speak loudly for themselves. The papers were very generously graded, but still the grades indicate a fearful lack of familiarity with reference to the Bible not only among the boys and girls who are not attending church schools but also among those who do. To be sure, those who do attend show that they know two or three times as much about the Bible as those who do not, but even at that less than one third of the

questions were answered by those who claim to be church-school pupils.

When one undertakes the task of interpretation he enters the field of speculation and yet one cannot avoid the question, Why does the condition indicated above exist in any American city? It may be suggested that this is only one city and others would show better results. Possibly so, but it is more probable that the children in most cities would not do so well. The questions are certainly easy enough for seventh grade pupils, particularly those who have attended a church school, but we venture to suggest that a similar test given to seventh grade pupils in other parts of the United States would reveal an acquaintance with the Scriptures on the part of children no better than that indicated above.

Certainly nothing could be more unfair than to censure the boys and girls themselves for these grades. There may have been a few who refused to answer the questions for various reasons, but there were not many of this kind. One or two answers indicated an attempt to be smart, but these were surprisingly infrequent for boys and girls of this age. From all indications the great majority made a serious effort to do their best. One thing is quite certain: we cannot justly blame these pupils for not knowing more about the Bible. The delinquency, if there is any, is on the part of those forces in the community which may be expected to provide an adequate program of religious education.

Several reasons for such a condition occur to the student of these questions.

1. Comparatively few schools require special training on the part of those who are appointed to the task of teaching religion, and the inability of teachers to appeal to the spontaneous interest of the children results in a spirit of utter indifference toward the subject in which the teacher is presuming to give instruction.

2. Until recently the church schools undertook to teach religion with the use of ungraded materials in spite of the fact that no other educational institution would be guilty of such a gross violation of educational principles. A comparison was made of the average grades of the pupils of the sixteen church schools of which at least four pupils took the test and it showed that all of the ten highest have been using graded lessons, while none of the six lowest have been doing so. Needless to say, some of the pastors of the latter six have decided to introduce them.

3. In most schools there is a woeful lack of equipment for graded worship and instruction. Many church leaders who would be distressed if their own children were compelled to attend a public school where the pupils of several grades were thrown together are complacent in the face of the fact that their children are compelled to do so every Sunday in the church school, and yet they will insist that a religious education is fully as important as a mastery of arithmetic and grammar.

4. The most evident reason for this condition, however, is the small amount of time for religious education offered by Protestant church schools to their children—less than twenty-four hours a year of actual stated religious instruction for the average pupil as compared with eleven hundred hours a year in the public schools.

Such conditions cannot be corrected quickly, but at least a beginning can be made by the churches.

1. By making provision for leadership training through the Teacher Training classes and Community Training Schools.

2. By providing graded worship and instruction in the church school.

3. By providing separate rooms for the different departments of the church school together with suitable equipment for each department.

4. By making as extensive provision as possible for week-day religious instruction.

It must be admitted, of course, that any adequate program of religious instruction contains more than an effort to impart a knowledge of the contents of the Bible. It is altogether possible that one might be quite familiar with the Bible and yet not be educated religiously at all, but it is not at all likely that much progress will be made in religious education without instruction in the message of the Scriptures, nor is it unfair to presume that ignorance of the Bible is a reliable indication of spiritual illiteracy.

We must not fail to take into consideration the great importance of the home, which has been and always will be the most potent force in religious education of children, but it is altogether likely that proper attention by the church to the four items mentioned above would greatly encourage the home to do its part.

The ages have bequeathed to the childhood and youth of today a most wonderful religious inheritance. Organized Christianity is the guardian of that trust and is under sacred obligation to make sure that the boys and girls of our age enter into full possession of this bequest and profit in full measure thereby.

He Couldn't Place Paul

By Mary Sherburne Warren

"DON'T you know who Paul was, Master Fuller?"

"Paul—I beg your pardon, I didn't catch the last name."

"Paul—Paul of Tarsus!"

"The name sounds familiar, sir, but I can't quite place him." And a future valedictorian of the Stanford High School quietly resumed his seat.

"How many in this division can make one statement relative to the life of Paul?" There was a challenging note in the principal's voice. A third of the class responded. "All right, Master Reefer." And Ted Reefer, the least interested and most mischievous boy in the freshman class, stood up and gave a brief but comprehensive review of the life of Paul. The principal looked at him curiously, bestowed a word of praise, and continued with the English lesson.

"The leader of his class—and couldn't place Paul!" The principal found it impossible to keep his mind upon the examination papers that evening. "And Ted Reefer, whose influence, I was warned, would be detrimental to our school, gave the outstanding facts of his life. Ted Reefer! I've watched Ted faithfully, but nothing has happened yet. Yes, something *has* happened—he told us about Paul! Paul—of whom several in the class had apparently never heard though most of them attend our church school with more or less regularity. Is this inexcusable ignorance the fault of their parents or of the church? I wish Ted would tell me 'how come' his ready information, as our Southern friends would say. Ted likes to talk—I think I'll ask him tomorrow."

"Oh, it was fun beating out the girls at first," Ted said, "and then I got kind of interested in those Bible fellers. He kept it on the blackboard. Who? Mr. Lane, the superintendent of the Sunday school over in Riggsville where I live. Nothing much going on there, but it's rather fun going to Sunday school, especially this part of it. He'd give us David, say, one Sunday and we'd go home and look him up, if we didn't have it in our heads, and find three things to tell about him the next Sunday. How he laughed when most of us said, 'He was a king. He killed a giant. He killed a bear.' Said he'd like to have us inject a little variety into our statements. I found two things about Elijah no one else thought of—had to do some hunting in the Bible, but I couldn't let those girls beat me. He keeps it on the board like this: Moses 7-5; that means seven boys and five girls knew three things about Moses. Then he gives us a little talk on Moses, or whoever it is, telling us the most important things to remember about him. It's fun when he gives us reviews. I was ashamed when I got stuck on Isaiah—you know he was the prophet who said, 'All we like sheep have gone astray.' Mr. Lang has us learn one saying from most of these Bible folks. I liked

(Continued on page 335)

Ethics for Children

By Richard S. Uhrbrock

Other articles in this number deal with growth in religion and biblical tests. In this article the writer touches a problem in the field of ethics, giving, in a condensed form, questions and responses in a character test that was presented to children in a grammar-school class.
The Editors

A POLICEMAN stood in the doorway. "Ma'am, is your boy Donald Glynn?" he asked. Before the man had finished the question the mother's mind had pictured an accident, kidnaping—anything. "What is it?" she asked. "What has happened?" She scarcely was prepared for the answer. "We have him down at the station house. He stole some fruit off Tony's stand this morning. The Judge wants to see you."

On the way to the station house the mother repeated over and over to herself, "He promised me only this morning that he would be good."

Ideas of Right and Wrong

Did you ever stop to think of the difficulties that beset children when they have to choose between what we older people call "right and wrong"? They really play a game they do not know. It amounts to a situation in which they are virtually told, "Play. If you act 'right' we shall reward you. If you make a mistake, and do the 'wrong' thing, we will punish you. In that way you will learn the rules of conduct."

Think back over your own experience. How did you learn the difference between right and wrong? Did you suddenly decide one fine day to "be good"? What did those two little words that children hear so much mean to you as a youngster? We venture to state that you learned to be what society has come to call acceptable by the process of trying out all sorts of actions after you were told to "do the right thing." When you thanked the farmer who gave you an apple from the top of the basket you were told that you were a good little boy or girl. When you grabbed the fruit that tempted you and ran down the alley to join the gang, you were informed that you were a limb of Satan and bad to the core. In time you decided that the thing that is approved is good, and the thing that society punishes is bad. You reached this generalization after a great number of unpleasant and pleasant experiences. Abstract ideas of right and wrong mean little to children.

A Character Test

In order to find out if children differ in what they consider right and wrong, a set of stories was prepared, each of which dealt with a problem in the field of ethics. After the question, "What would you have done?" were two questions. One of these questions indicated a response that is usually considered socially acceptable. The other response may gratify the selfish interests of the individual, but society, in general, would not be likely to consider the act "good." The set of stories was presented in mimeographed form to the forty-nine children in a grammar-school class. The major portion of an afternoon was devoted to the study. These children were from ten to fourteen years of age. The stories, and some of the results are given below.

The Browns had a large cherry tree. Fully one fourth of its many branches stretched over the fence of the Smiths, who lived next door. Last summer the tree was full of bright red cherries. One day little James Smith ran into the house and asked his mother when they were going to have a cherry pie. He told her the cherries were ripe, and that the best ones were on their side of the fence. Mrs. Smith explained to the boy that the tree belonged to the Browns and that the fruit would have to be left untouched. James heard a man say it was the law that you could pick fruit that is on the branches which hang over your property. What would you have done? Nine children indicated that they would "allow the fruit to spoil unless it was given to them." Forty of the children would have "picked all that hung from the branches that were on their side of the fence."

William and Frank were playing near a large orchard. Late in the afternoon the two boys grew hungry. William said, "Let's take two apples apiece. No one will ever miss them." Frank refused to do this, but William climbed the fence and soon returned with three apples. He offered one to Frank. What would you have done if you had been Frank? Eighteen of the children would have taken the apple (so they said, in answering this question). Thirty-one would have refused it because it did not belong to their friend.

As Mr. Thompson closed his desk Saturday afternoon he remembered that he needed a dozen pencils and several sheets of paper for use during the course of his Sunday-school lesson the following day. He was a teacher of an enthusiastic class of young men and he was noted for his interesting lessons. As he reached the supply room door he stopped. The pencils and paper he was about to take did not belong to him. They were the property of his firm. It is true that their value was little and that they were to be used in a good cause. If the chief had been asked for the needed supplies they would have been gladly given. However, Mr. Thompson had to decide the question alone. The success of the lesson he had planned depended upon the supplies so near at hand. What would you have done? Thirty-two of the children decided that they would have taken the supplies because they knew they would have been welcome to them. Seventeen stated that they would not have taken the supplies, and would have risked having a poor lesson.

Concrete and Tangible Material

Children are interested in concrete material of this kind. Its use will help them to evaluate life situations. They are not born with a knowledge of right and wrong. They acquire this information gradually, slowly, painfully. Teachers and parents can help children to an understanding of the moral code if they will substitute something tangible, definite and specific for the vague "be good." Discussion material of this type should be presented in a very personal way, as though the incident happened to some one whom everyone knows. The situation might conceivably have happened to oneself. For example, what would you have done if you had found a roll of bills in a telephone booth, and you needed the money, let us say, to save the life of a sick child? An illustration of this nature may be presented to children and adults of all ages. Usually lively discussions will develop. In preparing this type of material for class use the personal element should be introduced. The characters should have names. A situation should be developed in which two types of action are possible. One action should be of the selfish, individual type. The other should be of a social nature. It should be made obvious that the individual will profit, at least temporarily, if he does the selfish thing.

In leading a discussion of this type, the teacher should assume a non-committal attitude. The sides should be kept evenly balanced until every advantage and disadvantage of all the possible acts have been discussed. The skill of the teacher should be brought into play to point out the results that would follow if the individual acted selfishly. The advantages, to the individual and to society, when we "express our better selves" should be made clear. In the end, the class should have no doubt as to what would be "good" and what would be "bad" so far as the particular act is concerned.

On the Mountain Top

The Call to Serve

The End of the Way

Stories for Young People

By Margaret W. Eggleston

I. The Call to Serve

IT was toward the close of a hot, hot day and away off in the desert of Midian a lonely shepherd was leading his sheep up a steep mountainside. Here and there were tufts of grass that they might eat but still they would be hungry, for food was scarce and water was scarcer. He was dressed in a long, heavy shepherd's coat made of material which would keep out the burning sun. On his head was a heavy cloth but it did not hide the face beneath it. At a glance one could see that the face was different from that of most of the shepherds on the plains below. It was a Hebrew face—a face that was strong and manly—a face that was full of determination.

As the shepherd and the sheep slowly climbed the hill, the man was thinking deeply. News had come to him from far away. A caravan had passed near by and they had told him that the great king of Egypt was dead. And it was this news which had caused him to come to this Mountain of God. He had been here many times before and he loved to look far away from the top. Today he must be where he could see and think.

As he climbed the mountain, his mind went back many years. Then he was a little boy living not in a shepherd's tent of camel's hair but in a palace—in this very palace where the king had died. His mother was the princess in the palace, but his nurse was the one whom he loved the best. And his nurse had whispered to him that long ago he had been her own little boy but that she had given him to the princess in order to save his life.

He remembered those happy days in the palace; he remembered how he had been taken to the great temples and taught to kneel before the images of the sun and the other gods of Egypt. He remembered, too, the stories that his mother had taught him of the God of her people. He knew a story of a great, good man named Abraham to whom God had made a wonderful promise. She had told him of Joseph and how he had saved the people and brought them into Egypt. But how different things had become for them. His mother was a slave and his brothers and sisters were slaves.

He remembered the days at school when he had been taught the best things that Egypt had to give. Ah! in those days he had thought that he should be a great, great man and ride out to war in the chariots of the king. Instead, he was a shepherd leading over the desert a flock of black and white foolish sheep.

While he rested on a great rock on the mountainside, he thought of how he had come to hate the Egyptians for their cruelty to his own people. Surely no one had a right to make another nation slaves.

The shepherd's eyes flashed as he remembered the day when he had seen an Egyptian beating a Hebrew. He had tried to separate them; in his anger he had killed the Egyptian; then the palace, and the kind princess, and the school had all been hastily left behind. He had become an outlaw from Egypt—even his own people could not see him.

And now the king was dead. What would the new king do? Would he make the work less hard? Would the Hebrews have a chance to live and grow? Did they have some one to help them to grow? If only they could have a chance to go to

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Mount of Moses where the Law was Given to Israel's Leader

school as he had done. He longed with all his soul to help them—yet here he was, a shepherd climbing to the top of the Mountain of God.

Then he turned near a sharp overhanging rock and there was the thing he had come to see. Far to the east was the shimmering sea; and near at hand the desert. Crossing it were many camels on their way to the great city of Damascus bearing produce from his own land, Egypt. To the north lay the hill country—he loved the hills; so he looked long to the north. To the east and the south was desert and more desert. As he looked, he remembered the many hard days he had spent walking about it. He remembered the many times when it seemed as if he must die of thirst before water could be found.

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The Jordan and the Promised Land

To the southeast lay the valley where in a tent lived his wife and children—the wife who had come to him because he had shown his gentleness and courtesy by helping her to draw the water at the well when first he came to the desert to live. In all directions he looked, and then turned once more to look toward the land of his desire—Egypt. The king was dead.

Suddenly a strange sight met his eye. He saw a bush that seemed to be aflame yet was not burned. He had never seen the like of this before and as he watched it there came again to him, as there had so often come in his desert wandering, a realization of the power and majesty of God. Who was there to see this beautiful bush—yet God had put it there. This was the God of his father-in-law, Jethro, the very same God of whom his slave-mother had told him when he was a little boy—the God who had made a promise to Abraham: "I will make of thee a great nation. I will make thy name great. In thee shall all the families of the earth be blessed."

How could this promise come true when that nation were slaves in Egypt? Had God forgotten his promise? He was a great God, yet his promise seemed to be unfulfilled.

Suddenly, as he looked into the bush in all its beauty, he heard deep in his soul a voice calling:

"Moses! Moses! I remember my promise to Abraham and to Isaac and to Jacob. I remember my people, Israel. I am their God. I know their sorrows and their need of a deliverer. Come now and I will send *thee* to bring them forth into the land which I promised unto their forefathers."

Moses stood startled at the suddenness of the thought. How could he do this great thing? Yet this was something that had come to him as he looked into the tree, and God had often spoken through trees. Could it be that he was chosen?

"Who am I that I should go to Pharaoh and ask him to free the great numbers of Hebrews? Surely he would not listen to me—an outlaw and a shepherd. How could I do it?" he asked.

And the voice within said, "Surely I will be with thee. Thou shalt be my messenger."

"But I am slow of speech. How could I speak before a king?" thought Moses.

"Who made men to speak, or to hear, or to see? Did not I, the Lord?" said the voice within. "Now, therefore, go! I will be with thy mouth and I will teach thee what thou shalt say."

For the time, the sheep were forgotten. The desert about him seemed to say, "Have I not taught thee to endure hard things?" The past seemed to say, "Who is better fitted to do the will of God? Have you not had school and training to be a leader? Have you not learned to give for others as you have guarded the sheep these twenty years? Have you not faith in the God whom you have learned to love and to trust here in the desert?"

And as he looked again toward the south where Egypt lay, the call came loud and clear,

"Come across the desert and help us!" And Moses longed to go.

So there in the loneliness of the great, bare Mountain of God he dedicated his life to the work. He took firm hold on the God who he felt sure had called him to the task. Then he gathered his sheep together and went slowly down the mountainside.

Only a few days later, with his wife and his sons, Moses started back across the weary desert—to Egypt. He had seen the need; he had heard the call; he had accepted the challenge and the promise. He was on his way to serve.

II. The End of the Way

EAST of the Jordan in the land of Moab a great mountain lifts its summit high into the air as if trying to find a place where it could see more miles of the beautiful country about it. Few trees grow on its sides; few sheep graze about the mountain. It is a lonely, lonely place.

Many, many years ago at the foot of this mountain stood an old man wearing the robe of a priest. His hair was very white; his face was full of wrinkles, made there by solving many hard problems. He was very, very old. Yet his eye was still full of courage; his back was not bent and his face was full of light.

As he came to the foot of the mountain, he stopped and placing his hand lovingly on the shoulder of the young man he said to him: "And now I would go alone to the mountain-top to be alone with God. Always there he has given to me strength and courage. It was on the mountain-top that he called me to go back and free my people. It was on Sinai that he showed me how they should be taught and there he gave to me the tablets of stone. We have come now to the place of the crossing of the Jordan. I must be alone with God.

"To you this day, I have given the care of these children of God. Into the promised land you must lead them, for you are young and strong. Ahead of you are many, many difficulties. Be strong and of good courage. The Lord, he it is that doth go before thee. He will not fail

thee nor forsake thee. As he has been with me, so he will be with you. Fear not, neither be dismayed."

Then the kindly old priest blessed the young man who had been such a loyal helper to him and, alone, he started up the mountainside. Would God meet him there? In his heart he knew that his days of usefulness were over. For more than forty years he had been doing his best to lead the people. Had God been pleased with his service?

As he climbed, and rested, and then climbed again, he thought of the days that had gone. How like little children the people had been when he had first brought them into the desert to live! How often they had complained of God! How little faith they had had in his promises! How many times he would have been discouraged if it had not been for the help of God! What a wonderful God he had been! How often he had saved their lives from starvation, from sickness, from the enemy!

What a strange life he had had. He thought of the wealth and luxury of the days in the palace; of the hardships of his shepherd days; of the problems of his life as leader of God's people. What would God say to him this time when he came to the mountain-top?

Soon he could see over the Promised Land. For forty years he had been telling them about it. Would it be as beautiful as he had dreamed it would be? At first, when he turned to look back and out, he could see Joshua still waiting at the foot of the hill. Then he began to see across the desert to the east and great hills to the west. Eagerly he pushed onward to the top.

And there—ah, what a wonderful sight met his eyes! The whole of the land which God had promised to his people—the Promised Land lay before him. Turning his back to the desert to the east and south, he looked long to the west. Just at the foot of the mountain was a deep, deep valley and through it, like a line of silver, ran a river. Across the river were many great hills and valleys. Some were topped by towns but many were bare. Far to the north rose a mountain, higher than the rest, whose summit was white in the sun. Far to the west something shimmered and shone. Could it be a sea? Oh, what a beautiful, beautiful land was to be the home of his people!

Perhaps the valley to the south was the one where the spies had found the grapes long years ago. How well he remembered the day when they had come back. Yes, right here at the foot of the cliff was a city such as they had described. It had high walls surrounding it. How would his people ever conquer walled cities? They were used to tents and deserts. Walled cities meant fighting. But Joshua was brave and strong. He would know what to do—and Moses, the priest, felt glad that he did not have to think out what should be done next.

Then, as Moses sat, and looked, and listened, there came to him a great, wonderful peace of mind. This was to be the land of his people and he had made them ready for it. He had changed them from slaves to free men; he had taught them to be brothers and to think of kindness and justice rather than hatred and revenge. He had given to them ten wonderful laws which if they followed them would make them fit to be used by God. He had taught them to love the God of Mount Sinai. He had made for them the Ark and taught them to worship God before it. He had taught them that God wanted them to be loyal to him in thought, and in gift, and in worship. He had trained Joshua to lead them wisely and well. He had shown them every day and every hour how beautiful his faith had been. He had proved to them that no matter how hard the place, God could find for them a way through it.

Yes, now he knew that he had been a help to God. He knew that he had helped to make a nation. He knew that without his help, there would have been no chance for the Hebrews. Lovingly he looked far down to the south where the tents of his people lay. How much he loved them! He had done his very best—and they had followed. Because he had answered the call that had come to him on the Mountain of God, they were ready to be used of God.

He was very weary. The journey had been long and hard, so he rested his head, covered with the silver hair, on an old gray rock near by from which he could see in all directions. Sometimes his eyes wandered from the Land of Promise but most often they rested on the little tents in the valley, in the midst of which lay the tabernacle where he had so often talked with God. And as he lay there, Moses, the friend of God, fell asleep—and his face was full of contentment.

At the foot of the mountain, his people waited—one week—two weeks and more but Moses did not come. Then they said to one another,

"Moses, our leader, is not, for God has called him. We will remember the words that he spake unto us,

"Be strong and of good courage. The Lord will not fail thee. All of his promises are sure.

"We will go forward into the land trusting in the Lord, our God."

A Brief Sermon for Children

Gifts that Sting

THERE is a curious verse in the Old Testament, Psalm 106: 15, which says of the old Hebrews that, "God gave them their request but sent leanness to their souls." They got what they wanted but it did not do them any good. There are many gifts and desires of that sort. Not all the things we want are best for us. Our parents often do us the richest service when they refuse to give us things for which we ask. So, too, God gave the Hebrews what they wanted in order to prove to them that it was not what they expected or desired. Crying for things does not prove that they are best for us, nor that people are unkind who do not give them to us. It proves that we are still children and lacking in confidence in father or mother—or God.

I found a very amusing illustration of this text the other day. It was about something which happened on the Saint Louis express. The story was told in the following fashion:

It was a very warm day and the passengers were feeling hot and exhausted. At one of the stations three new travelers entered the train—a very spoiled small boy of three, a foolish, indulgent mother, and a bright-faced nurse. The small boy was quite unmanageable. He screamed on the slightest provocation; he kicked and scratched his nurse; he even tore her bonnet. And when the girl showed any firmness with him the mother chided her for interfering.

Presently the mother settled down to sleep, and just then a wasp flew into the carriage and buzzed on the window close to the nurse's seat. The small boy immediately made a grab for it, but the nurse seized his hand and said "Harry mustn't touch. Wasp bite Harry."

Of course Harry immediately began to kick and to scream with renewed vigor, and the mother, aroused from her slumbers, said, without lifting her head or opening her eyes, "Why will you tease the child so, Mary? Let him have what he wants at once!"

"But, ma'am, it's a—" explained Mary.

The mother cut her short: "Never mind what it is. Let him have it."

Thus encouraged, the boy made a fresh grab at the wasp, and this time there was a scream which brought tears of joy to the eyes of the other passengers.

The mother woke again. "Let him have it, I say!" she exclaimed in an annoyed tone. And Mary replied, "He's got it, ma'am!"

Standards in Teacher Training

Adopted by the Board of Sunday Schools of the Methodist Episcopal Church

Some Fundamental Definitions

The Course of Study.

The course of study is a sequence of subjects based on approved texts, and is counted in terms of units. The course is completed when 120 units of study have been completed, two-thirds (80 units) of which must be in required subjects and one-third (40 units) of which may be in elective subjects. The required subjects are:

1. Bible[1], 20 units.
2. Sunday School Administration, 10 units.
3. Principles of Teaching, 10 units.
4. Specialization Study, 40 units.
   a. The pupil, 10 units (Departmental).
   b. Materials and Methods, 10 units.
   c. Organization, 10 units.
   d. Missions (methods), 10 units.

Approved Texts Are:

1. Texts authorized and approved by the Board on recommendation of Curriculum Committee as part of the Teacher Training curriculum.
2. Texts of merit, published between the meetings of the Curriculum Committee, and which are approved by the Staff on recommendation of the Committee on Standards. These must be presented to the Curriculum Committee for approval at its next meeting.
3. Texts not approved by the Board, but for which approval is asked for use in one school may be approved by the Staff.
4. Syllabi presented for use in Standard Training Schools and Summer Schools and approved by the Staff.

Conditions of Credit.

1. For pupils.
   a. Approved textbook.
   b. Attendance at ten sessions of the class.
   c. Not less than ten hours of lesson preparation.
   d. Three papers of not less than 200 words each, or written examination.

Accredited Schools.

Training schools held under local or other Methodist auspices may register with the Board of Sunday Schools. Students satisfactorily completing the work in such schools will receive standard teacher-training credit.

In order for schools to be accredited, the following conditions must be met:
   a. At least one general, and two specialized required courses, and one Bible course.
   b. Meet for ten (preferably twelve) sessions.
   c. Approved instructors.
   d. Approved texts.

Forms of Recognition.

The Board through the Teacher Training Department will award five forms of recognition:

1. An Incomplete Diploma with one seal to each student completing satisfactorily one ten-unit study. An additional seal will be awarded at the completion of each ten-unit course, until 120 units have been completed.
2. A standard report card to students completing in any summer school or Standard Training School one or more credit courses.
3. A Blue Seal to be affixed to incomplete diploma when the student has completed four required subjects.
4. A Gold Seal to be affixed to the incomplete diploma when the student has completed the eight required subjects.
5. A graduating diploma when the student has completed the entire 120 unit course, including the 80 units required study.

Additional Credit.

Additional credit for work previously done under other than Board of Sunday School auspices will be given to students holding incomplete diplomas provided:

1. Credits are of recent date (not more than seven years old).
2. Credits only for Psychology, History of Education and Pedagogy.
3. Credits only to persons in active service in the church school.
4. Credits earned in college or normal schools, or schools specially accredited.

Types of Training Needed for Our Program

For Local School Workers.

1. Week-end or two-day institutes (non-credit).
   a. General—Any institute in which more than one department program is presented.
   b. Specialized—Department and special age group programs.
2. Local Church Class.
   a. For teachers in service.
   b. Leadership training among Young People and Adults.
   c. Correspondence students.
3. Standard Training Schools.
   Circuit, city, sub-district, district, Conference or other unit.
4. Community or interdenominational school.
5. Graduate Summer Schools.
6. Special schools for
   a. Camp Leaders.
   b. Scoutmasters.
   c. Week-day Religious Education and Vacation Church School Workers.
   d. Officers of Y. P. departments.

Educational Standards for These Schools

For Local School Workers.

1. Non-credit institutes.

a. General.
   Faculty—Approved instructors.
   Program—General themes—approved annually by Staff on recommendation of Committee on Standards.

b. Specialized.
   Faculty—Approved instructors.
   Program—Provided by department involved, and approved by Staff on recommendation of Committee on Standards.

Local Church Class.

1. Order in which courses should be taken.

a. For teachers now in service.
   1. Bible.
   2. Principles of Teaching.
   3. Specialization Courses.
   4. Sunday School Administration.
   5. Missions.
   6. Electives.

b. For young people taking the course at church-school hour the same order will be followed except that credit for the Bible course will be given to all students who have completed the Junior and Intermediate Graded Lessons.

2. Condition of Credit.
   a. Registered with Board.
   b. Approved textbook.
   c. Attendance at ten sessions.
   d. Board's examination, unless teacher is accredited.

Standard Training Schools.

1. Faculty—only approved instructors.
2. Courses—not less than four subjects, one general and two specialized required. (Church-school administration and principles of teaching must be offered once every three years.)

Some elective courses may be

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[1]This course to be equally divided between the Old and New Testaments and to include what is technically known as Bible Introduction.

News from the Field

Disciples of Christ

CHURCH schools among the Disciples of Christ are now very much engaged in the Pre-Easter Evangelistic Campaign being conducted under the leadership of Jesse M. Bader, Superintendent of Evangelism of the United Christian Missionary Society. The aim for the year is 100,000 converts. This is a part of the five-year campaign to reach one million for Christ. The success of the effort thus far has been most encouraging and the growing evangelistic spirit in the church schools is very evident.

The winter and spring schedule of Leadership Training Schools is in full swing. Special teams of specialists in the field of religious education are going to all parts of America to assist in this work. The local, state, and regional secretaries of religious education have charge of the schools for their respective sections. They look after the arrangements for and the promotion of the schools and are assisted in the teaching work by the national staff. Miss Hazel A. Lewis, National Elementary Superintendent, and Mr. H. L. Pickerill, one of the National Young People's Superintendents, are now making one of the most extensive tours in connection with the training-school work that will be made by any of the leaders this year. They assisted Mr. A. O. Kuhn, Regional Secretary for the Rocky Mountain District, in schools at Colorado Springs, Colorado and Casper, Wyoming; Mr. Edgar Lloyd Smith, Regional Secretary for the South Pacific District, in schools in San Diego and Berkeley, California; Mrs. Clara G. Esson, State Superintendent for Oregon, in a school at Portland; and Roy K. Roadruck, Regional Secretary for the Northwest District, in schools at Ellensburg, Washington; Milton, Oregon; and Boise, Idaho. They will be on the Pacific Coast until the middle of April.

The revision of the first series of the vacation church-school material issued by the Christian Board of Publication, Saint Louis, is in progress. The announcement has been made also of the preparation of series four for use this year. This additional series will make three available for the schools. Series two was issued last year and will be continued without change. Professor Harry C. Munro of the Department of Religious Education of the University of Oklahoma is preparing the fourth series of this material.

Much interest is being shown in the campaign to raise a *half million dollars* among the church schools this year for world missions. The United Society asks for mission funds in four special offerings. The first offering of the year was at Thanksgiving time for American Missions. At Christmas the schools made their offerings to Ministerial Relief. The Easter offering will go for the maintenance of thirteen homes for the aged, widows, and orphans. The first Sunday in June is designated as Children's Day for Foreign Missions. Thus far the receipts are much larger than for the same period last year, and the schools are nearing the proportion of the *half million dollars* that has been assigned for this time.

The Front Rank, a magazine of religious education for the Brotherhood, has been assisting very materially in the promotion of these special offerings. It is in hearty sympathy with a vigorous program of prompting missionary instruction and giving.

The International Convention of the Disciples of Christ will be held in Colorado Springs, Colorado, September 4-11, 1923. The program committee has had some preliminary meetings and is scheduled to complete the program within the next few weeks. The Department of Religious Education of the United Society will occupy a portion of the program time under the general theme, "Childhood and Youth." A record-breaking attendance is expected at this convention.

By an arrangement of the State Missionary Society of Tennessee and the U. C. M. S., Tennessee now becomes a part of the Southeastern Regional District in the work of religious education supervision. Mr. E. B. Quick, with headquarters in Atlanta, Georgia, is the secretary for this section.

A vigorous campaign is being carried on in Oklahoma under the leadership of Miss Adeline Goddard, State Secretary of Religious Education, to raise $50,000 to endow a Chair of Religious Education in Phillips University at Enid. The report has just come indicating that the effort is meeting with a fine response everywhere in the state. A number of the church colleges have had similar endowments raised by the Department of Religious Education.

The Children's Christian Education Foundation

The Reformed Church in the United States

THE church schools of the Reformed Church in the United States are being asked to raise $100,000 as their share of the Forward Movement Funds of that denomination. For this purpose an endowment fund has been established, to be known as the *Children's Christian Education Foundation.* The Forward Movement Campaign, covering a period of five years, has run half of its course. Active participation of the church school in securing funds for this purpose will begin early in April.

The plan of promoting the Children's Christian Education Foundation presupposes a definite form of organization whereby the claims of the Foundation will be brought in person to the local church school by some representative church-school worker. A campaign of publicity is being carried on through special institutes on religious education, speakers for pulpits, church papers, and adequate literature.

Two plans are submitted to the schools for the purpose of raising the money. Schools are asked to pay for one or more windows of one hundred dollars each in the Schaff Building, now in process of erection, and described in the February number of THE CHURCH SCHOOL. There are five hundred such windows in the building. The names of the donors, whether schools or individuals, will be placed on an honor roll to be erected in some conspicuous place in the new building.

The other plan is to challenge schools to take as many one-dollar shares as possible, of the Children's Christian Education Foundation of $100,000, which sum is to be invested in the Schaff Building and pay interest immediately to the Educational and Missionary Department of the Publication and Sunday School Board, for the promotion of its work in religious education. A certificate will be awarded schools indicating the amount of shares contributed.

The net proceeds of the Schaff Building will eventually be used for this purpose, and the other causes represented by the Boards of the church which the Schaff Building is to house. By thus supplementing the regular gifts from its schools the Reformed Church is seeking to lay a solid financial foundation for its rapidly developing program of religious education in the local church.

Superintendent's Guide
to the
International Sunday School Lessons for April

The following pages 316–319 present in outline, for the ready use of superintendents, the International Sunday School Lessons for April, as these occur in the Closely Graded Series, the Departmental Graded Series and the Improved Uniform Series. Reference to these outlines will show at a glance the lesson topic and theme, scripture passage and biblical references for each grade and department in the church school, under each of the three systems of lessons.

I. The International Closely Graded Lessons

Congregational, Disciples of Christ, Methodist, and Other Denominations

In the outline of the Closely Graded Courses a key letter "D" indicates where the lessons used by the Disciples of Christ differ from the general outline.

Age	Course	TITLES	FIRST WEEK LESSON 26 APRIL 1	SECOND WEEK LESSON 27 APRIL 8	THIRD WEEK LESSON 28 APRIL 15	FOURTH WEEK LESSON 29 APRIL 22	FIFTH WEEK LESSON 30 APRIL 29	Departmental Groups Plan 1	Plan 2
4 and 5	BEGINNERS	**The Little Child and the Heavenly Father** Parts 2 and 3 D. Beginners' Quarterly Year I— Parts II and III	THEME: **God's Care of Life** TITLE: Winter's Sleep and Spring's Awakening. MATERIAL: Psa. 147: 16–18; Song of Solomon 2: 11–13; 7: 11, 12; Gen. 1: 11, 12, 20.	THEME: **God's Care of Life** Jesus and the Heavenly Home. John 14: 1–3; Rev. 21: 1–4, 21; 22: 1–5.	THEME: **Our Part in the Care of Flowers and Birds** The Garden of Eden. Gen. 1: 27, 28b, 29; 2: 8–10a, 15.	THEME: **Our Part in the Care of Flowers and Birds** Helping to Care for God's Birds. Psa. 8: 6, 8a; 50: 11a; 148: 10; Matt. 10: 29; Song of Solomon 2: 12.	THEME: **Duty of Loving Obedience** The Story of Adam and Eve. Gen. 2: 16, 17; 3: 1–6, 8–23.	B E G I N	B E G I N
4 and 5	BEGINNERS	**The Little Child and the Heavenly Father** Parts 6 and 7 D. Beginners' Quarterly Year II— Parts II and V	LESSON 78 THEME: **God's Gift of Life** TITLE: New Life at Springtime. MATERIAL: Psa. 65: 9, 10; Isa. 61: 11a; Luke 8: 5a; Song of Solomon 2: 11–13; Gen. 1: 11, 12, 20.	LESSON 79 THEME: **God's Gift of Life** Jesus and the Heavenly Home. John 14: 1–3; Rev. 21: 1–4, 21; 22: 1–5.	LESSON 80 THEME: **God's Gift of the Wind, Sun, and Rain** The Wind a Helper. Gen. 8: 1; Exod. 14: 21; Num. 11: 31; Psa. 135: 7b; 78: 26; 147: 18b; 104: 4a.	LESSON 81 THEME: **God's Gift of the Wind, Sun, and Rain** The Sun a Helper. Gen. 1: 16; 2 Sam. 23: 4; Psa. 74: 16; Eccl. 1: 3; Psa. 19: 1–6.	LESSON 82 THEME: **God's Gift of the Wind, Sun, and Rain** The Rain a Helper. Joel 2: 23c; Deut. 28: 12a; Job 5: 10; 36: 27, 28; 38: 37, 38; Psa. 65: 9, 10; Lev. 26: 4; Isa. 44: 14d; Psa. 147: 7, 8.	N N E R S	N N E R S
6	I	**Bible Stories for the Sunday School and Home.** Parts 2 and 3 D. Primary Quarterly Year I— Parts II and III	LESSON 26 THEME: **God, the Giver of Life on Earth and in Heaven** TITLE: Jesus Going to the Heavenly Home. MATERIAL: John 19: 30, 41, 42; 20: 1–18; Luke 24: 50, 51.	LESSON 27 THEME: **Speaking to God in Prayer** Ezra's Prayer for Help on a Journey. Ezra 7; 8: 15a, 21–34. D. THEME: **God the Giver of Life on Earth and in Heaven** TITLE: A Picture of the Heavenly Home. MATERIAL: Rev. 21: 1 to 22: 5.	LESSON 28 THEME: **Speaking to God in Prayer** Hannah's Prayer and Its Answer. 1 Sam. 1: 9–13a, b, 17–20. D. THEME: **God the Giver of Life on Earth and in Heaven** Review Lessons 26 and 27. John 14: 2, 3.	LESSON 29 THEME: **God Speaking to a Child** The Child Samuel in God's House. 1 Sam. 1; 2: 18, 19, 26; 3.	LESSON 30 THEME: **Worshiping God** Building a House for God's Worship. 1 Chron. 29; 2 Chron., chaps. 2 to 5 (selected verses). D THEME: **Speaking to God in Prayer** Ezra's Prayer for Help on a Journey. Ezra 7; 8: 15a, 21–34.	P R I M A R Y	P R I M A R Y
7	II	**Bible Stories for the Sunday School and Home.** Parts 2 and 3 D. Primary Quarterly Year II— Parts II and III	THEME: **The Loving Care of Jesus** TITLE: The Loving Care of Jesus for a Little Girl. MATERIAL: Matt. 9: 18, 19, 23–26; Mark 5: 21–24, 35–43; Luke 8: 40–42, 49–56. D. THEME: **Jesus Using His Power** TITLE: Jesus Restoring Life to a Little Girl. MATERIAL: Matt. 9: 18, 19, 23–26; Mark 5: 21, 24, 35–43; Luke 8: 40–42, 49–56.	THEME: **The Loving Care of Jesus** Jesus Dying and Living Again. Mark 15: 1, 25, 37, 43–47; 16: 1–8.	THEME: **The Loving Care of Jesus** The Walk to Emmaus. Luke 24: 13–35.	THEME: **The Loving Care of Jesus** Jesus Going to the Heavenly Home. John 14: 1–3; Luke 24: 50–53; Mark 16: 19; Acts 1: 9.	THEME: **The Loving Care of Jesus** REVIEW Review of the stories of Lessons 12 to 29.		
8	III	**Bible Stories for the Sunday School and Home** Parts 2 and 3 D. Primary Quarterly Year III— Parts II and III	THEME: **Jesus Revealing the Father's Love** TITLE: Dying and Living Again. MATERIAL: Luke 23: 33–35; 24: 1–7.	THEME: **Jesus Revealing the Father's Love** The Resurrection Day. Mark 16: 1–7; John 20: 11–18; Matt. 28: 5–10; Luke 24: 13–31, 34–40; 1 Cor. 15: 5.	THEME: **Jesus Revealing the Father's Love** Jesus Returns to the Father. Matt. 28: 16–20; Luke 24: 50–53; Acts 1: 3, 9–14.	THEME: **Jesus Revealing the Father's Love** REVIEW. Selected stories and memory verses from Lessons 15 to 28.	THEME: **Two Messengers of Jesus Doing God's Will** Peter the Fisherman. Luke 5: 1–11; Matt. 14: 22–33.		
9	IV	**Stories from the Olden Time** Parts 2 and 3 D. Junior Pupil's Book Year I— Parts II and III	THEME: **Stories of Joseph** TITLE: Review. MATERIAL: Rom. 8: 28. D. THEME: **Stories of Joseph** TITLE: The Resurrection. Easter Lesson. MATERIAL: Matt. 28: 1–10.	THEME: **Stories of Moses and His Times** The Early Life of Moses. Gen. 22: 16–18; 26: 3, 4; 28: 13, 14; Exod. 1: 1 to 2: 15, 24.	THEME: **Stories of Moses and His Times** The Burning Bush at Horeb. Exod. 2: 16–25; 3: 1–14; 4: 10–23.	THEME: **Stories of Moses and His Times** Moses and Aaron Before Pharaoh. Exod. 4: 27 to 6: 1; 6: 28 to 9: 35.	THEME: **Stories of Moses and His Times** The Passover Night. Exod. 10: 1 to 12: 36.	J U N I O R	J U N I O R

NOTE.—Plan 1: When the Graded Lessons were first issued the yearly courses were grouped to correspond to this well-known classification of pupils, and the text books were marked in accordance with this plan.

Plan 2: The departmental grouping by a series of three years to a department is now recommended by many denominations, including our own. **Care must be taken to select the Graded Course by age and titles, as indicated in the left column, rather than by department names. The Beginners' Course is not graded. The lessons are used in rotation.**

The International Closely Graded Lessons—Continued

Age	Course	TITLES	FIRST WEEK LESSON 26 APRIL 1	SECOND WEEK LESSON 27 APRIL 8	THIRD WEEK LESSON 28 APRIL 15	FOURTH WEEK LESSON 29 APRIL 22	FIFTH WEEK LESSON 30 APRIL 29	Departmental Groups Plan 1	Plan 2
10	V	Hero Stories Parts 2 and 3 D. Junior Pupil's Book Year II— Parts II and III	THEME: **Stories of the Hero of Heroes** TITLE: Review. D. THEME: **Stories from the Life of the Lord Jesus** TITLE: Review. MATERIAL: John 21: 1–17.	THEME: **Stories of Heroic Followers of Jesus** The Ascension of Jesus (Followers Commissioned). MATERIAL: Luke 24: 44–53; Acts 1: 1–14. D. THEME: **Early Followers of the Lord Jesus** Luke 24: 44–53; Acts 1: 1–14.	THEME: **Stories of Heroic Followers of Jesus** The First Christian Sermon. Acts 2: 1–47. D. THEME: **Early Followers of the Lord Jesus** The Beginning of the Christian Church. Acts, chap. 2.	THEME: **Stories of Heroic Followers of Jesus** The Courage of Peter and John. Acts 3: 1 to 4: 31. D. THEME: **Early Followers of the Lord Jesus** The Courage of Peter and John. Acts 3: 1 to 4: 31.	THEME: **Stories of Heroic Followers of Jesus** Stephen, the First Christian Martyr. Acts 6: 1 to 7: 60. D. THEME: **Early Followers of the Lord Jesus** Stephen, the First Christian Martyr. Acts 6: 1 to 7: 60.		JUNIOR
11	VI	Kingdom Stories Parts 2 and 3 D. Junior Pupil's Book Year III Parts II and III	THEME: **Stories of the Kingdoms of Israel and Judah** TITLE: Naaman and Gehazi. MATERIAL: 2 Kings 5: 1–27. D. THEME: **The Divided Kingdom**	THEME: **Stories of the Kingdoms of Israel and Judah** Elisha at Dothan. 2 Kings 6: 8–23. D. THEME: **The Divided Kingdom**	THEME: **Stories of the Kingdoms of Israel and Judah** The Great Famine in Samaria. 2 Kings 6: 24 to 7: 20. D. THEME: **The Divided Kingdom**	THEME: **Stories of the Kingdoms of Israel and Judah** Elisha's Last Message. 2 Kings 13: 14–25. D. THEME: **The Divided Kingdom**	THEME: **Stories of the Kingdoms of Israel and Judah** The Downfall of the Kingdom of Israel. 2 Kings 17: 1–18; Hos. 14: 1–9. D. THEME: **The Divided Kingdom**	JUNIOR	
12	VII	Gospel Stories Parts 2 and 3 D. Study of Book of Mark Junior-Intermediate Parts II and III	THEME: **The Gospel According to Mark** TITLE: Review. D. THEME: **The Gospel by Mark** TITLE: Review.	THEME: **Missionary Stories** The Formation of the First Bible Society: Mary Jones and Her Bible. MATERIAL: Psa. 19: 1–14; 23: 1–6; 119: 1–16, 101–106; Isa. 55: 10, 11; John 8: 31, 32. D. THEME: **Studies in Acts** The Apostles in Jerusalem. MATERIAL: Acts 1: 1–26.	THEME: **Missionary Stories** The Converting Power of the Gospel: Robert Moffat and Afrikaner. Psa. 37: 5; Isa. 1: 18; 45: 22; Ezek. 36: 25–27; Luke 4: 16–21; Rom. 6: 22, 23; 10: 9–13; 1 John 1: 9. D. THEME: **Studies in Acts** Power Through the Holy Spirit. Acts 2: 1–47.	THEME: **Missionary Stories** The Supremacy of the Lord: Kapiolani Defies the Fire Goddess Pele. 1 Kings 18: 20–39; Psa. 46: 1–3; 95: 1–7; 121: 1–8; 139: 1–4, 7–12, 23, 24; Isa. 9: 2; 40: 12, 21–26. D. THEME: **Studies in Acts** Foes Within and Without the Church. Acts 5: 21–42.	THEME: **Missionary Stories** A Messenger of Peace: John Williams and His Good Ship. Isa. 44: 14–19; 52: 7; Matt. 5: 9; Luke 1: 77–79; John 3: 16; Acts 13: 1–5; Col. 3: 12–15; 1 Tim. 1: 15; 1 John 4: 19–21; 5: 1–3. D. THEME: **Studies in Acts** The Martyrdom of Stephen. Acts 6: 1–8a.	JUNIOR	INTERMEDIATE
13	VIII	Leaders of Israel Parts 2 and 3 D. Intermediate Quarterly Year II— Parts II and III	THEME: **Leaders of Israel** TITLE: Review. D. THEME: **Biographical Studies of the Old Testament** TITLE: Jonah, the Missionary. MATERIAL: 2 Kings 14: 23–29; the book of Jonah.	THEME: **Leaders of Israel** The Hebrews Among the Nations. MATERIAL: The books of Kings. D. THEME: **Biographical Studies of the Old Testament** Amos, the Herdsman Who Became a Prophet. Amos, chaps. 1, 2; 9: 11–15.	THEME: **Leaders of Israel** Faithfulness: Amos, the Herdsman Preacher. The book of Amos. D. THEME: **Biographical Studies of the Old Testament** The Tragedy of Israel. 2 Kings 17: 1–18; Hos. 4: 1–5; 8: 1–7; 11: 1–4, 8–11.	THEME: **Leaders of Israel** Self-Dedication: Isaiah, the Statesman Preacher. Isa. 1: 1–20; chaps. 5, 6, 7. D. THEME: **Biographical Studies of the Old Testament** Isaiah, the Statesman Prophet. Isa. 6: 1–9; 2: 2–8; 5: 1–30; 7: 1–9; 9: 2–7; 10: 12–25; 11: 1–10; 32: 1–3; 35: 1–10.	THEME: **Leaders of Israel** Confidence in God: Hezekiah, The King Who Trusted God. 2 Kings 18: 13–20; chap. 19; Isa. chaps. 36–39. D. THEME: **Biographical Studies of the Old Testament** Hezekiah, the King Who Trusted Jehovah. 2 Kings, chaps. 18–20; 2 Chron., chaps. 29–32; Isa., chaps. 36–38.		
14	IX	Christian Leaders Parts 2 and 3 D. Intermediate Quarterly Year III— Parts II and III	THEME: **Paul, the Missionary** TITLE: Review. D. THEME: **Early Christian Leaders** TITLE: Review.	THEME: **Later Christian Leaders** Jesus, the Leader of Men. MATERIAL: Mark 1: 17; 10: 35–45; Luke 5: 1–10; John 1: 35–51; 7: 45–52; Acts 26: 12–20; Rom. 1: 1–7, 14–16. D. THEME: **Early Christian Leaders** Saul, the Pharisee. MATERIAL: Acts 22: 3, 28; 23: 6; 26: 4, 5; Gal. 1: 14; Phil. 3: 3–6; Acts 7: 54–83; 26: 9–11.	THEME: **Later Christian Leaders** Nineteen Centuries of Christian Leadership. Acts 10: 34, 35; 1 Peter. D. THEME: **Early Christian Leaders** Saul, the Disciple, and His Conversion. Acts 9: 1–30.	THEME: **Later Christian Leaders** Fighting for the Faith. 1 Tim. 6: 12; Heb. 11: 1 to 12: 6; 1 Pet. 1: 3–9. D. THEME: **Early Christian Leaders** The Roman Empire and Christianity. Acts 2: 5–12.	THEME **Later Christian Leaders** Leadership Through Surrender. Matt. 10: 5–10; 28: 16; Mark 1: 14–20; 10: 17–45; Luke 9: 23; Rom. 8: 31–35; 1 John 3: 1–6. D. THEME: **Early Christian Leaders** Paul, the Brave Foreign Missionary. Acts, chaps. 13, 14.	INTERMEDIATE	
15	X	The Life of Christ Parts 2 and 3 D. Senior Quarterly Year I— Parts II and III	THEME: **Jesus in the Midst of Popularity** RECAPITULATION TITLE: Peter's Recognition of Jesus as Messiah. MATERIAL: Mark 8: 27–30.	THEME: **Jesus Facing Opposition and Death** Jesus' Vision of His Death. Mark 8: 31 to 9: 13.	THEME: **Jesus Facing Opposition and Death** The Way of the Cross Mark 8: 34–38; 9: 14–50.	THEME: **Jesus Facing Opposition and Death** Jesus and His Friends at Bethany. Luke 10: 38–42; John 11: 1–46.	THEME: **Jesus Facing Opposition and Death** Jesus Journeying Toward Jerusalem. Matt. 19: 13 to 20: 28. D. MATERIAL: Matt. 19: 13 to 20: 34; Luke 18: 15 to 19: 10.	INTERMEDIATE	
16	XI	Christian Living Parts 2 and 3 D. Senior Quarterly Year II— Parts II and III	THEME: **Problems of Christian Living** TITLE: The Life for Others. MATERIAL: Matt. 9: 35–38; 10: 1–7; Mark 10: 42–45; Matt. 10: 5–23; 1 Cor. 9: 19–27; Matt. 19: 27 to 20: 16; 25: 31–46.	THEME: **The Christian and the Church** The Church. Matt. 16: 13–20; 18: 15–20; Acts 2: 14–42; 2: 43–45; 6: 1–7; 15: 1–35; 1 Tim. 3: 1–13; Eph. 1: 15–23; 5: 25–30; 1 Cor. 12: 12–31. D. MATERIAL: Matt. 16: 13–19; 1 Cor. 3: 11; Acts, chap. 2; 20: 28; Rom. 16: 16; 1 Cor. 1: 2; 12: 12–27; Eph. 1: 20–23; 4: 1–6, 15, 16.	THEME: **The Christian and the Church** Membership in the Church. Acts 2: 36–47; Matt. 5: 13–16; John 17: 15–23; Rom., chap. 12; 2 Tim., chap. 2. D. Matt. 3: 13–17; 28: 18–20; Acts 2: 38; 8: 26–40; Rom. 6: 4; Col. 2: 12; Mark 16: 16; Acts 8: 12, 13.	THEME: **The Christian and the Church** Christian Baptism. Mark 1: 1–11; Matt. 3: 13–17; Acts 8: 26–40; Rom. 6: 1–11; Gal. 3: 23–29; Matt. 10: 32, 33. D. Matt. 3: 13–17; 28: 18–20; Acts 2: 38; 8: 26–40; Rom. 6: 4; Col. 2: 12; Mark 16: 16; Acts 8: 12, 13.	THEME: **The Christian and the Church** The Lord's Supper. Mark 14: 22–26; John 13: 1–20; 15: 1–10; Luke 22: 14–23; 1 Cor. 10: 17–34. D. Matt. 26: 26–30; 1 Cor. 10: 14–17; 11: 23–34.		SENIOR

The International Closely Graded Lessons—Continued

Age	Course	TITLES	FIRST WEEK LESSON 26 APRIL 1	SECOND WEEK LESSON 27 APRIL 8	THIRD WEEK LESSON 28 APRIL 15	FOURTH WEEK LESSON 29 APRIL 22	FIFTH WEEK LESSON 30 APRIL 29	Departmental Groups Plan 1	Departmental Groups Plan 2
17	XII	The World: A Field for Christian Service Parts 2 and 3 D. Senior Quarterly Year III—Parts II and III	THEME: **The World: A Field for Christian Service** TITLE: The World a Field for Christian Service—Where to Begin. MATERIAL: Eccl. 9: 10; Mal. 3: 16, 17; Mark 5: 18–20; Luke 2: 51; 10: 38–42; Acts 1: 1–14; 2: 1–47; James 1: 27.	THEME: **The Problems of Youth in Social Life** My Life in Its Relation to Others. Prov. 1: 7–19; Eccl. 11: 9 to 12: 1; Dan., chap. 1. D. TITLE: The Social Significance of Youth.	THEME: **The Problems of Youth in Social Life** Habit and Its Control Over Life. Jer. 13: 23; Prov. 22: 6; Matt. 7: 20–27; Luke 4: 16; Acts 3: 1.	THEME: **The Problems of Youth in Social Life** Honesty and Justice to Oneself. Prov. 3: 7; Psa. 24: 3, 4; Luke 6: 41, 42; Rom. 12: 3; James 1: 22–27; 1 Cor. 10: 12; 1 John 1: 5–10; 2: 3, 4.	THEME: **The Problems of Youth in Social Life** Honesty and Justice to Others. Lev. 19: 35, 36; Deut. 25: 13–16; Amos 8: 4–14; Mic. 6: 8; Matt. 18: 21–35; 1 John 4: 20, 21.		SENIOR
18	XIII	The History and Literature of the Hebrew People Parts 2 and 3 D. Young People's Quarterly Year I—Parts II and III	THEME: **The Hebrew Monarchy and the Kingdom of Israel** TITLE: Splendor and Weakness of the Hebrew Monarchy. MATERIAL: 1 Kings 9: 10 to 11: 43. D. THEME: **The Hebrew Monarchy and the Kingdom of Israel** TITLE: The Fall of Samaria. 722 B. C. MATERIAL: 2 Kings, chap. 17; Isa. 28: 1–6.	THEME: **The Hebrew Monarchy and the Kingdom of Israel** Popular Revolt Against Tyranny. 1 Kings 11: 26 to 14: 20. D. THEME: **The Kingdom of Judah, the Exile, and the Restored Jewish Community** The Struggle of Judah Down to the Call of Isaiah. 2 Kings, chaps. 11, 12; 14: 1–22; chap. 16; Isa., chap. 6.	THEME: **The Hebrew Monarchy and the Kingdom of Israel** Establishment of a New Capital: Samaria. 1 Kings, chap. 16. D. THEME: **The Kingdom of Judah, the Exile, and the Restored Jewish Community** The Reformation Under Hezekiah. 2 Chron., chaps. 29–31.	THEME: **The Hebrew Monarchy and the Kingdom of Israel** Jehovah or Baal: Elijah the Prophet. 1 Kings 16: 29 to 19: 21; 2 Kings 1: 1 to 2: 12. D. THEME: **The Kingdom of Judah, the Exile, and the Restored Jewish Community** Micah and the Greedy Oppressors. The book of Micah.	THEME: **The Hebrew Monarchy and the Kingdom of Israel** Invasion of Israel by the Aramæans (Syrians). 1 Kings, chap. 20; 2 Kings, chaps. 5 to 8. D. THEME: **The Kingdom of Judah, the Exile, and the Restored Jewish Community** Isaiah and the Crisis of 701 B. C. 2 Kings, chaps. 18–20; Isa., chaps. 36, 37.	SENIOR	YOUNG PEOPLE
19	XIV	The History of New Testament Times Parts 2 and 3 D. Young People's Quarterly Year II—Parts II and III	THEME: **The Conflict with Judaism and Paganism** TITLE: Training New Leaders. MATERIAL: 1 and 2 Tim. and Titus. D. TITLE: The Training of New Leaders. MATERIAL: A Study of the Pastoral Epistles.	THEME: **Survey of New Testament Literature (Interpretation and Defense of Christianity)** Christianity and the Dispersion of the Jews. Jer. 39: 1–10; 42: 13–18; 43: 1–7; Acts 2: 9–13; 8: 4; 9: 22; 14: 1–7; 16: 1–3; 17: 1–4; 18: 1–4.	THEME: **Survey of New Testament Literature (Interpretation and Defense of Christianity)** Jesus, the Crown of Life. Hebrews, especially 4: 14 to 10: 25; 11: 1–3; 12: 1–17. D. Jesus, the Fulfillment of the Old Testament. A Study of Hebrews.	THEME: **Survey of New Testament Literature (Interpretation and Defense of Christianity)** Christian Fortitude. First Letter of Peter.	THEME: **Survey of New Testament Literature (Interpretation and Defense of Christianity)** The Christian's Attitude Toward False Teachers. Letter of Jude and the Second Letter of Peter.		
20	XV	The Bible and Social Living Parts 2 and 3 D. Young People's Quarterly Year III—Parts II and III	THEME: **The Industrial Order** TITLE: Jesus and the World of Work. MATERIAL: Amos 2: 6, 7; 4: 5; 11: 2; Micah 2: 1–9; 3: 1, 2; Matt. 11: 28–30; 20: 20–28; 25; Luke 4: 16–21; 6: 27–38; 7: 18–23; 14: 12–14. D. THEME: **The Community** TITLE: Review.	THEME: **The State** Law and Order. Exod. 20: 1–17; 21: 13; Judg. 5: 23; 2 Sam. 3: 30; Rom. 13: 1–7; 1 Pet. 2: 13–17; Matt., chap. 23; Acts 16: 37–39; 23: 10–17; Luke 13: 32; John, chap. 19. D. THEME: **The Industrial Order** Work, a Law of Life. MATERIAL: Gen. 1: 26–31; 2: 15; Prov. 6: 6–11; 24: 30–34; Mark 6: 1–6; John 4: 31–38; 5: 17.	THEME: **The State** The Meaning of Democracy. 1 Sam. 8: 1–17; 14: 24–30, 43–46; 2 Chron., chap. 10; 1 Kings 12: 16–20; 18: 18; Matt. 13: 8–12; Luke 1: 51, 52; 22: 24–30. D. THEME: **The Industrial Order** Work as a Social Service. Amos 6: 1–7; Matt. 25: 31–40; Luke 19: 11–27; John 13: 1–17; Acts 18: 1–4.	THEME: **The State** Becoming Good Citizens. Dan., chap. 3; Matt. 17: 24–27; 22: 15–22; Acts 16: 35–40; 22: 25–30; 21: 39; Rom. 13: 5–7; 1 Pet. 2: 13–17. D. THEME: **The Industrial Order** The Specialization of Work. Gen. 4: 16–22; Exod. 4: 10–16; 35: 30–36; 7; 1 Cor. chaps. 12–14.	THEME: **The State** Good Government. Exod. 18: 13–27; Neh. 2: 1–10; chap. 5; 13: 15–22, 17–20; Jer. 34: 3–10; Rev. 21: 1–4; 22: 1–5. D. THEME: **The Industrial Order** Specialized Industry. Exod. 20: 9, 10; 21: 2–11; 1 Kings 5: 8–12; Neh., chap. 3; Ezek., chap. 27; 2 Thess. 3: 7–12.		
ADULT		Special courses for parents and elective courses on special topics.						Adult	

II. International Departmental Graded Courses

This chart covers the lessons for April in the Departmental Graded Course published and used by a group of denominations, including the

Presbyterian and Reformed Churches in the United States and Canada

COURSE	FIRST WEEK LESSON 1 APRIL 1	SECOND WEEK LESSON 2 APRIL 8	THIRD WEEK LESSON 3 APRIL 15	FOURTH WEEK LESSON 4 APRIL 22	FIFTH WEEK LESSON 5 APRIL 29
BEGINNERS Ages 4-5	THEME: **Jesus, the Saviour** The Death and Resurrection of Jesus.	THEME: **Jesus, the Saviour** Jesus' Return to Heaven. STORY MATERIAL: John 14: 1–3; Luke 24: 50–52; Acts 1: 9–11; Rev. 21: 1–4, 21; 22: 1–5.	THEME: **Jesus, the Saviour** Stories Retold.	THEME: **Love Shown by Obedience** The Story of Adam and Eve. Gen. 2: 16, 17; 3: 1–6, 8–24.	THEME: **Love Shown by Obedience** The Pillar of Cloud and Fire. Exod. 13: 17–22; Num. 9: 15–23.
PRIMARY Ages 6-7-8	THEME: **Jesus Revealing the Father's Love** The Resurrection Day. LESSON MATERIAL: Mark 16: 1–7; John 20: 11–18; Matt. 28: 5–10; Luke 24: 13–31, 34–40; 1 Cor. 15: 5.	THEME: **Jesus Revealing the Father's Love** Jesus Returns to the Father. Matt. 28: 16–20; Luke 24: 50–53; Acts 1: 3, 9–14.	THEME: **Jesus Revealing the Father's Love** REVIEW Selected stories and Memory Verses reviewed in such a way as to develop the thought expressed in John 3: 16.	THEME: **Two Messengers of Jesus Doing God's Will** Peter, the Fisherman. LESSON MATERIAL: Luke 5: 1–11; Matt. 14: 22–33.	THEME: **Two Messengers of Jesus Doing God's Will** Peter's Lie Forgiven. Luke 22: 34–62; 24: 34; Mark 16: 7.

II. International Departmental Graded Courses—Continued

COURSE	FIRST WEEK LESSON 1 APRIL 1	SECOND WEEK LESSON 2 APRIL 8	THIRD WEEK LESSON 3 APRIL 15	FOURTH WEEK LESSON 4 APRIL 22	FIFTH WEEK LESSON 5 APRIL 29
JUNIOR Ages 9-10-11	THEME: **The Divided Kingdom** Elisha Restoring a Child to Life (Easter Lesson). TEACHING MATERIAL: 2 Kings 4: 8–37. PUPIL'S READING: 2 Kings 4: 8–37.	THEME: **The Divided Kingdom** The Great Famine in Samaria. 2 Kings 6: 24 to 7: 20. 2 Kings, chap. 7.	THEME: **The Divided Kingdom** Elisha's Last Message. 2 Kings 13: 14–25. 2 Kings 13: 14–25.	THEME: **The Divided Kingdom** The Downfall of the Kingdom of Israel. 2 Kings 17: 1-18; Hos., chap. 14 2 Kings 17: 1–18; Hos., chap. 14.	THEME: **The Divided Kingdom** Hezekiah Rebels Against Sennacherib. 2 Kings 18: 1–8, 13–21, 36; 19: 1, 2, 6, 7, 32–36. 2 Kings 18: 13–21, 36 to 19: 2, 32–36.
INTERMEDIATE Ages 12-13-14	THEME: **Old Testament Heroes** Abraham, the Hebrew Pioneer.	THEME: **Old Testament Heroes** Jacob, the Man Whom God Helped to Conquer Himself.	THEME: **Old Testament Heroes** Joseph, the Trustworthy.	THEME: **Old Testament Heroes** Moses, Who Delivered His People from Bondage.	THEME: **Old Testament Heroes** Joshua, the Steadfast, Who Won the Promised Land.
SENIOR Ages 15-16-17	THEME: **The Christian and the Church** The Church.	THEME: **The Christian and the Church** Membership in the Church.	THEME: **The Christian and the Church** Christian Baptism.	THEME: **The Christian and the Church** The Lord's Supper.	THEME: **The Christian and the Church** Church Worship.

III. The International Uniform Lessons

Age	DEPARTMENT AND COURSE	TITLE OF COURSE	FIRST WEEK LESSON 1 APRIL 1 The Walk to Emmaus	SECOND WEEK LESSON 2 APRIL 8 Abraham, the Hero of Faith	THIRD WEEK LESSON 3 APRIL 15 Joseph, the Preserver of His People	FOURTH WEEK LESSON 4 APRIL 22 Moses, Liberator and Lawgiver	FIFTH WEEK LESSON 5 APRIL 29 Ruth, the Faithful Daughter
6 7 8	PRIMARY	Great Men and Women of the Bible	TOPIC: A Walk with Jesus. MATERIAL: Luke 24: 13–31.	Abraham Obeying God. Gen. 12: 1–9.	Joseph Forgiving His Brothers. Gen. 37: 3–28; 45: 1–15.	Moses, the Boy Whom God Saved. Exod. 1: 22; 2: 1–10.	The Story of Ruth. Ruth 1: 14–19; 2: 1–13.
9 10 11	JUNIOR		TOPIC: Jesus as a Companion. MATERIAL: Luke 24: 13–31.	Abraham, a Man Who Trusted God. Gen. 12: 1–5; 13: 7–12.	Joseph, the Forgiving Brother. Gen. 37; 45: 1–15.	Moses Leads Israel Through the Red Sea. Exod. 14: 10–22.	Ruth and Naomi. The book of Ruth.
12 to 17	INTERMEDIATE AND SENIOR		TOPIC: Living with the Risen Lord. MATERIAL: Luke, chap. 24.	Abraham, the Friend of God. Gen. 12: 1–25; 8; Heb. 11: 8–19.	Joseph as Son and Brother. Gen. 30: 22–24; 37: 2 to 50: 26.	Moses, the Great Leader. Exod. 2: 1 to 19: 25; 32: 1–33; 23; Deut. 34: 1–8.	Ruth's Choice and Its Outcome. The book of Ruth.
	YOUNG PEOPLE AND ADULTS		TOPIC: What Christ's Resurrection Means. MATERIAL: Luke, chap. 24.	Abraham, a Pioneer of Faith. Gen. 12: 1 to 25: 8; Heb. 11: 8–19.	The Inspiring Example of Joseph. Gen. 30: 22–24; 37: 2 to 50: 26.	The Character of Moses. Exod. 2: 1 to 19: 25; 32: 1 to 33: 23; Deut. 34: 1–8.	The Secret of Ruth's Noble Life. The book of Ruth.

A Method of Examination

By Ruth Matz

The problem of review is one which puzzles many teachers. This article tells of an experiment that proved successful in one school. Note the questions given are selected from lists presented by the girls themselves.—*The Editors.*

GIVEN the problem of giving a review on half a year's work in a forty-minute period to an eighth grade class of girls, shall it be a written examination of ten or fifteen questions covering as far as possible the period of Christ's ministry and the time after his death until the rise of Saint Paul? This method did not appeal greatly to me, for our course on *Founders of the Early Christian Church* was arranged in the form of reference sheets, each one supplemented by several pages of questions, and I was anxious to cover the points as well as the main thoughts of the lessons. Most of the class wrote slowly and found it difficult to express their thoughts on paper with any facility.

Suddenly I remembered the old-fashioned "spell down" which is still a favorite form of diversion at our church-school and Camp Fire parties. Here was a method which covered a large amount of ground, appealed to the girls' interest, created a wholesome spirit of competition, and best of all gave me an opportunity in *two* ways to find out how much my girls really knew. For why not have them ask their own questions instead of merely answering mine?

We chose sides, and the next Sunday each girl brought me a list of fifteen questions which she had made out. I asked them to make the questions short, but to try to cover what they felt were the important points of the semester's work. The question went from one side to the other, beginning with the captain and going down the line. If a girl failed she sat down and her question passed to the opponent next in order.

The excitement was really intense, and at times it was difficult to prevent coaching from the side-lines by those who had sat down. Occasionally an especially disastrous question mowed down two or three contestants at once, but on the whole the girls did surprisingly well. At the end of the period one girl was still standing to the admiring awe of the others.

I was, of course, most interested in the questions the girls asked, and was greatly pleased at the real thought some of them showed. I append a list of fifteen selected from the various papers.

Where was Peter's birth place, and how did this environment develop his personality?

What answer did Peter give Jesus to the question, "Whom do you say I am?"

In the early Christian Church what was the practice in regard to the holding of property?

Compare the death of Stephen with the death of Jesus.

Who were Peter's "business partners"?

Tell about Philip's experience with a high official of the Ethiopians.

What incident was really the "sifting" of Peter?

How did Judas Iscariot die?

Did Ananias treat the church very kindly?

In what form was the book of Acts written?

What three bodies of water are there in Palestine?

Who was Tabitha?

Why did Jesus choose his disciples?

Who took the place of Judas Iscariot?

Who cared for the widows and orphans of the church?

What Percentage of Our Resources Are We Using?

By Eugene C. Foster

Would the author of this article have written as he has if he knew your church school? Does he raise real questions, or only imaginary ones? What could be said about the statements made in this article if they were discussed in your workers' conference?—*The Editors.*

"WHAT a useless question!" some one will surely remark. "It isn't a matter of not using our available resources, but rather of not having available resources to draw upon."

Well, I am willing to discuss that very statement; that is the reason for this article. I am convinced that the church school which is drawing upon more than fifty per cent of its resources is the exception rather than the rule. Let us do a little bit of analyzing.

How may we classify the resources upon which we may draw in order to do effective church-school work? For the present, I am going to omit any designation of definitely spiritual resources, and think of those which come under the head of human elements. Let us say that these may be studied under three heads:

(a) Equipment, including all those things which money can buy;
(b) Methods, including all those elements which come in by way of human experience;
(c) Personnel, including everything with which we have to do with people—officers, teachers, pastor, church officials.

It is evident that these overlap. For instance, money might be used in buying experience, or in getting people—as in the case of the salaried superintendent. Or, successful methods might be the key to making a larger equipment available. Or, it may be said with truth that if you get the right people, the methods and money will be taken care of automatically. But the classification suggested will help us to think more clearly.

What about equipment? Is your church school using what it has to good advantage, or adding to its present store that which is readily available?

I have only to take you on a brief tour of inspection through a number of schools to cause you to reach a quick conclusion on the first point. Just visiting a school and seeing what is on show will not fully tell the story. Go with me to the quarters where the sexton puts things he doesn't know what to do with—the basement, the storeroom, the dust-gathering corners and cubbyholes—and you will probably be amazed, unless the edge of your amazement has been taken off by previous visits.

Just in the matter of supplies alone the waste is astounding. Hymn books, lesson papers, teachers' helps, notebooks, Bibles, printed forms, record books, badges and awards. Even a very small school, cramped for money to get needed supplies, may have some real surprises in store for the keen investigator.

This frequently extends to all kinds of special equipment, such as decorations, "properties" used in entertainments, and the like. It goes even further. I have known a school to be suffering for chairs, while a dozen to twenty chairs were resting in the dark recesses of the basement awaiting a bit of minor chair-surgery and a glue pot and varnish brush. I have known a carpet to have its service reduced by twenty to fifty per cent for want of some one to turn it around or place a rug where the wear is greatest.

Little need be said about the small use, on the basis of hours, made of our ordinary church building. The facts speak for themselves. The dead parts of a church building, not used even when the work cries for more room, are also worthy of study.

There are many ways in which equipment is not used to good advantage. The main question is: In what way are your school and my school failing to make use of what we already have? Then there is a whole line of equipment available which we fail to secure. Almost any school could have a supply of good pulp maps of Palestine by getting the pupils to make them and turn them over as school property. Boys in manual training classes often would be glad to make kindergarten benches or larger tables for class use at small expense. Walls go bare for years because no one has thought to secure available pictures, at small expense or no expense at all. Windows go without simple and inexpensive draperies—meeting all hygienic requirements—because no one thinks about it. A piano in a dark corner is left for years without a simple form of electric reading or desk lamp which lies unused in some one's attic. Wet umbrellas are brought into the rooms because the man who has some skill in carpentry work has not been asked to do his bit of service by making a rack in his odd hours. The list of possibilities is endless.

It would seem useless to dwell in length upon the question of utilizing our resources in methods. For every poor method which persists in use in our schools, there are several successful methods in use elsewhere. It is safe to say that there is no problem in church-school work which has not been at least partially solved by some one. Yet it will remain with some one else continuously as a problem. The solution lies only by way of a constant exchange of ideas—through the medium of periodicals and books, conferences, schools of method, and every other available device. There is a wealth of method today, but a sad dearth of its utilization.

Perhaps, though, our greatest loss is in our failure to make best use of available personnel. Are we utilizing people in the places in which they serve to best advantage? Are we availing ourselves of the best that the community affords for every position of church-school responsibility?

As to the first of those two questions, I make what must seem to be an audacious proposal. Is the man who now occupies the place of superintendent at the point of his best service? Did we rob ourselves of a first-class teacher to make a second-class superintendent? Did we take an able superintendent and give him a class, which he is not suited to teach, in order to make room for some one who had claims to the place of greater prominence? Are we keeping teachers in the Intermediate Department who ought to be somewhere else? Did we transfer a man from the teaching position to the secretary's desk, which he fills unhappily and not too well, merely because there was a vacancy, and no one immediately in sight to fill it?

And now let us look for a minute at the second part of our question, which raises the whole question of our having brought to our aid the best people to be found for the task.

In how many cases is the superintendent holding his present position because he has held it for many years, or because he is the moneyed man of the church, or because his father was superintendent before him, or because some one is afraid of hurting his feelings, or because he is a good speaker, or because he is an educator? Not one of these things should count against him; any one may be much in his favor. But is any one of them sufficient reason for his being superintendent? Is this man who is now superintendent *the best that the community affords* for that particular position? If that cannot be answered in the affirmative, there's a reckoning awaiting somebody.

Such a test should be applied to every individual in our church-school organization. It should be applied without fear or favor.

We have not yet learned that the contest of right for supremacy over wrong can furnish the "moral equivalent of war" for

which James sought. When we do, we may rise to real heights in our strategy. We recall great cities in famous engagements where so much was at stake that every vestige of favoritism, from any cause, was ruled out; and the best available men were given the task to put over. So much is at stake in the great field of religious education, so many lives are awaiting the touch that will give them life, that my imagination leads me to contemplate a Board of Strategy in a local church.

It is the function of this Board of Strategy to direct the fight against low ideals and lower achievements in the community which the church serves. This Board is in supreme control. While it must deal with volunteer forces, it has the disposition of these forces entirely within its control. As between Mr. A, who is superintendent of the church school for one or more insufficient reasons, and who is not very successful, and Mr. B, who is preeminently the man who ought to be superintendent, this Board calls Mr. B to the task. Meanwhile it places Mr. A in a task in which he will be as great a success as is Mr. B as superintendent.

In the case of Mr. C this Board relieves him of three out of the four offices he now holds, makes it possible for him to do thoroughly well the one task he still retains, and brings in three new men to share responsibility and to invest their lives in the enterprise.

This Board of Strategy studies every piece of work the church is in and ought to undertake; it studies every present member of the church with reference to his place in the task as a whole; it meets in plenary session when new members are admitted into the church—whether there are two or twenty of them—and it sets them in their places of greatest usefulness, the places which they can best fill.

Give the College Student Something to Do

By Paul E. Johnson

STUDENT Christian organizations have been criticized by some people on the ground that they draw students away from the church. And the serious part of the accusation is that this segregation from the church holds not only for the four years of college, but that the habits formed in those years reach throughout the student's entire life. College professors have told me of letters from heartbroken parents, confiding the loss of a cherished habit in their boy just returned from college. Before going off to college he had been keenly interested and joyously working in the church; upon his return no vestige of interest seemed left in church work or even church attendance. When such a tragedy recurs again and again something is radically wrong somewhere.

It is true that the student organizations demand first allegiance from the religious loyalty of the college men, and furthermore that when one has attended their weekly meetings, Sunday morning discussion groups and twilight college vesper services, he is apt to feel his responsibility of religious attendance quite adequately discharged. And yet the typical student-revolt against church attendance lies more often in the first consciousness of his freedom. The privilege of being his own boss, severed from church ties and responsibilities he labored under at home, is a factor playing its part on the sum total of forces pulling away from the church. So after all it seems rather unjust to lay the bulk of the responsibility for tearing students away from the church at the door of student Christian associations.

The church herself is not entirely without a share of blame in this state of affairs. Possibly she has been at fault in not presenting a program in which the student organizations could have a part. In all justice let it be said that churches surrounding the colleges have been rousing themselves in a commendable way in presenting their appeal to the students. The student organizations and churches are today cooperating to offer a program that gives promise of a new era in Christian work among students. Without overlooking this important activity, let us ask the question, "Are the churches doing enough?"

The typical adjustment for a church finding itself within a radius of a college or university population has been to offer a church-school class for college students. Frequently a social hour is added. The college population appreciates these advances and sufficient interest is usually exhibited to continue operations. But almost without exception the vast majority of the students are failing to take advantage of their opportunity to the extent of feeling an integral part of the church's life. Again we are pressed back to underlying causes. Why is the church not capturing the wholehearted interest of the student population?

Does not the failure here lie in the *passive* state in which the student is steeped? It is precisely as true in the religious world as in the financial world that interest is possible only where there is investment. Where students are required to do no more than "be exposed" to ideals, no matter how well expressed, the largest sector of their interest, the active division, is unchallenged. To the alert mind of course the stimulating expression of ideals strikes a response and rebounds in thought-action. But the eager mind even relaxes when the pressure of personal responsibility is withdrawn, and the result is often momentary stagnation. Permanent interest demands self investment. Is your church providing adequate opportunity for the students to invest their time, their talents, their leadership, their very selves in the working program, the active production end of your church?

In one college town where a leading professor told of letters from parents of students who returned home without their former church interest there are two churches. Students in these churches have always attended the service of morning worship freely, and a certain number have appreciated the classes under joint control of church schools and student Christian organizations. But hardly more than one per cent of the student population have been given any regular church work. The church jobs are all filled, and apparently there are no open places to offer to the students. The need is your opportunity. If your church presents no open jobs for college students your challenge is to create them. By increasing the program of activities and charting larger organization plans to administer that program you will meet at once the needs of both your campus and town communities. In reaching out for larger activities there is no more promising lead you can pursue than a community plan of religious education. A more thorough organization of your church school will increase surprisingly the positions in your church. You can only build your enlarging organization one block at a time, but you are going in the right direction when you undertake to create new jobs to enlist student cooperation.

But you ask, are the students prepared and equipped for such work? In general, yes, for many students have done more or less church work in their respective home towns. It may be noted here that far more are fitted for this work than for Christian work on the campus among their fellow students. Practically every college student is a leader and that is why in such an accumulation of leaders so few rise above their fellows on the campus. But almost none are so lacking in leadership among grade-school and high-school girls and boys. A large number of these positions of leadership will require specialized training, and in this the college department of religious education will serve well. A community-wide program of both Sunday and week-day religious education will offer in this way the largest opportunity for investing student lives in active Christian service through church cooperation. The community and college populations will both reap rich dividends from such a cooperative program. And far from severing connection with the church, college students will go out into their life vocation trained laymen, not only interested in but equipped for productive church service.

What Do Our Boys Know About the Bible?

By H. E. Hamilton

This article tells of a biblical test which was given to boys of an older age than the children dealt with in "A Community Bible Test," by Mr. Hall, which appears on another page of this issue. Like that article, this one gives constructive suggestions which will help to meet the problem of the lack of biblical knowledge on the part of many boys and girls today.—*The Editors*

THE conviction, born of sad experience, has been growing upon me that the church's effort in religious education is proving grossly inadequate. One fails to note originality about this sentiment; it has, in fact, been repeated so often that it has lost its force. It may be that we are guilty of a rather hopeless and despondent acceptance of the status quo.

Any one working with older boys cannot fail to be amazed at the extent of their ignorance of the most simple and fundamental facts of biblical history and literature. The more prominent Bible stories which, in their childhood, were eagerly heard and readily memorized seem completely and permanently discarded and forgotten. The barest essentials in the story of the life of Christ are unknown. The relation of New Testament to Old Testament history and the origin and place of the Bible seem never to have been grasped.

Gathering the Facts

These are sweeping generalizations. Anxious to support my belief in their accuracy, I determined to get the facts. A questionnaire was prepared which contained eighteen questions covering some of the basic facts which, it was thought, should be known to every boy who had received church-school instruction. The questionnaire was presented to thirty-four representative boys in two groups. They ranged in age from fifteen to twenty, the average age being sixteen. The point is missed unless it is clear that these were boys with rather exceptional advantages, high-school students or graduates, boys from good homes and, with two or three exceptions, boys who had been brought up within the church and the church school.

The results of the questionnaire tell their own story. The general average percentage of questions answered correctly was .456. Only five were unable to answer correctly the first question which was "Where was Jesus born?" In response to the question, "Who were Jesus' parents?" four answered, "Mary and John."

A wide variety of replies, ranging all the way from "11" to "35," was received in answer to the question, "How old was Jesus when he began his public ministry?" The next question was, "How long did Jesus' public ministry last?" and only one correct answer was received.

Only nine of the thirty-four were able correctly to "name six of Jesus' twelve disciples." Two were unable to name a single disciple. Some of the most ludicrous answers were given to this question; such as, "Peter, Simon, Paul, John, Matthew, Daniel, Saul." Another effort resulted in, "Judas, Paul, Simon, Peter, John, Jacob." Still another, "Matthew, Mark, Luke, John, Paul, Joseph."

Only six were able to give answers even approximately correct in answer to the question, "Who wrote the Bible?" A great majority thought that Jesus was sole or part author. Only fifteen knew the language in which the New Testament was written. "Anglo-Saxon," "Latin," "English," and "Hebrew" were suggested.

Less than half of the boys were able to indicate, in even the briefest terms, who Moses was. The following answers were given: "Founder of the Hebrew race," "A Jewish child," and "One of the first followers of Christianity." In response to the next question, five declared that Moses lived *after* Christ.

The question next asked was, "Was Paul one of the disciples?" Twelve answered "yes" to this question and in response to the query, "How was Paul converted to Christianity?" many amusing replies were given, including: "Picked by Christ to be one of his disciples," "Struck by lightning," "By one of the disciples," "By a miracle," and "Jesus changed him by a good deed."

Nine declared that Moses delivered the "Sermon on the Mount" and less than half were able to state the books of the Bible which narrate the life of Jesus. Some of the answers given in answer to this question were, "Paul" and "Exodus, Peter, Paul." Eleven were unable to state under what government Palestine was at the time of Jesus.

Constructive Suggestions

If these answers were unusual they would, of course, be valueless. They are presented only in the conviction that they represent, with fair accuracy, the extent of knowledge of the Bible among an average group of older boys anywhere. The answers disclose, of course, a shocking ignorance. But it would avail us nothing were we simply to disclose the problem; we have long known that it existed. The need is recognized; what is needed are constructive suggestions that will help in meeting it.

We need to remind ourselves again and again of the necessity for presenting to boys a type of religious experience and a view of the Bible that are winsome and compelling and suited to the boy's development. We have too long been content to try to thrust upon boyhood a made-over adult religion. The story is familiar of the small boy whose Sunday-school teacher noted that he was not joining in the singing of "I want to be an angel, and with the angels stand." Upon being questioned, he declared, "I wasn't singing because I didn't feel that way." Of course he didn't! No real boy wants to be an angel; he'd much prefer to be a railway engineer or a baseball pitcher. We must present to boys a virile, courageous, stalwart Christ and in our teaching of the Bible, similarly, we must lead boys to an understanding and appreciation of those portions of the Bible which will awaken a response in his instincts and his interests.

It has been demonstrated with sufficient clearness that Bible study, if properly presented, can be made of compelling and sustained interest to boys of any and every age. But we cannot disassociate our study from the immediate and practical problems which the boy is facing at school, in the home, or in the shop. When a boy sees the application of truths contained in the Bible to his own personal and social problems he will view them with new and vital interest.

The boy probably appropriates only those facts which he is enabled to discover for himself. *Telling* is not enough; we need to guide boys, through discussion and stimulation to research, into original thinking.

But we cannot stop here. Self-expression is one of the cardinal factors in the development of boy life and at no point is it more significant to apply the principle than right here. The abstract truth learned needs to be related in some way to a concrete, practical form of service activity. The boy makes truth his own through expressing it. The increased use of pageantry and other dramatics and increasing participation in social service activities indicate a wholesome and significant trend.

With intelligent, trained and sympathetic teaching the Bible can be made a *living* book in the lives of boys. No more difficult task confronts the church worker with boys—and no more rewarding one.

The Least Common Denominator in Missionary Education

By Mary Jenness

IN these days when graded missionary "helps" multiply on the press, the leader needs a firm hold on first principles in order to make a wise choice both of materials and methods. What, after all, is the least common denominator in missionary education? Five simple posters made in a recent conference class may help to give the answer.

The cradle roll poster gets the point in a nutshell: "Teach him early to thank God for his love." Where the cradle roll used to be nothing but a waiting-list for the church kindergarten, now it is a beginners' training-school in helpfulness, handled by a mothers' club. The modern slogan is, "Educate the mothers to teach the children early to refer all gifts back to God." Show them that a child old enough to be a nuisance is old enough to be helpful; old enough to want something, is old enough to give something; old enough to receive, is old enough to learn how to express gratitude. All this will be two or three years before he is coming to school or church. Every item of a child's life—food, shelter, clothes—can be traced back to the Father's love; here is the foundation stone of his missionary education.

"Let me help, too!" pleads the primary girl. She has so much done for her that she is rather inclined to be selfish, but she really does love to help when all her mates are doing it. Only children, or spoiled children especially, need the corrective that the knowledge of God's other boys and girls can give. Beginning at home with her sick playmate to whom she gladly sends toys or scrapbooks, her interest can be gently and naturally led out to children on some other street of her town, in some other town of her state, some distant state where live boys and girls of some other color and race. World friendship training for primary children starts at their front doorstep and leads them by the story-road into God's larger neighborhood.

What can primary children do to help? Ask them. They know better than you do what would make other children happy. What do they want when they are sick? What do they play with? What toys can they give or still better make? What sort of pictures make new things real to them? What would they want for Christmas if they were way out in an Indian school and didn't have *anything?*

Your lively juniors are mentally racing all over the world in their public school in the double quest of heroes and adventures; missionary education unites the two. It shows tremendous Christian adventures against the background of strange, fascinating worlds. There is Livingstone, daring the poisoned arrows with the cry, "It is peace!" There is Paton, attacked in the dark on the cannibal island, "standing invulnerable beneath *his* invisible shield!" By such lives the country boy and the small-town girl are led out of themselves into a larger world that teems with picturesque daring, thrills with heroic action. That is not all of missions, but it is about all that the nine-year-old boy wants to know.

Juniors who are old enough to be studying the world are old enough to be running the world's errands. Old enough to be running about collecting shells, pebbles, anything at all, are old enough to be collecting with a helpful motive things useful to their brothers and sisters over the globe. How it humanizes India to collect a package of nasturtium seeds for a child's garden there! How elder-brotherly the boy feels who has collected toys and marbles and books for that Negro school down South. Now is the natural time for service far away, just as the primary grade was the natural time for service in just a larger size of home. The balance will be restored in the next grade.

Candidates for world friendship and world citizenship too are old enough to vote! Self-direction, that is the key to the missionary education of the intermediate age in both knowledge and service. Certainly in knowledge. Too old to be told stories all the time, they are old enough to make their own in high school; why not in church school, working with missionary materials? They are old enough to write up their own little missionary dialogues to present regularly to the church school or to Christian Endeavor; old enough to be telling stories themselves to the younger members of the school—and here knowledge slips naturally over into one phase of home service.

Self-direction is even more important in service. Problems and projects, these they love. Grown-up enough to have an allowance, or to earn money, they should make up their class budget or their department budget for missions. For example, if a class has five dollars to give, how much should go to home and how much to foreign missions? Fifty-fifty? But it costs more to keep up foreign work. Well? At least the class that decides intelligently will make an A-1 missionary committee when they grow up.

Old enough, again for the Camp Fire, they are ready to select the projects of helpfulness by which they will win their church-craft beads. Knowledge of missionary problems at home and abroad should resolve itself naturally into a reasonable choice of ways to help. Independence, self-control, choice of service; these are essential to the missionary education of the intermediate boy or girl.

The final reduction of factors brings us to the absolute least common denominator for all grades: "If ye *know*, happy are ye if ye *do*." Missionary education must provide knowledge to work on, and training in service as the normal result, according to his age, for every child in the church school.

The world itself keeps Easter Day,
And Easter larks are singing;
And Easter flow'rs are blooming gay,
And Easter buds are springing.
The Lord of all things lives anew,
And all his works are living too.
Alleluia! Alleluia!
—*John Mason Neale*

The Place of the Easter Story in the Christian Education of Children

By
Maud Junkin Baldwin

THE churches of all the Evangelical denominations observe two great seasons every year; one is the Christmas season, commemorating the birth of Jesus, our Saviour; the other is the Easter season, commemorating the resurrection of our Lord. Because of the time given to these celebrations, it is well for teachers of children to ask themselves what the observance of these special days should mean to the children and girls and boys in our Beginners, Primary and Junior Departments.

First, let us ask ourselves a very important question: What is the purpose of the Easter celebration? Why do we, as teachers of children, spend many hours preparing the program? Is it to entertain a crowd or to educate a child? Upon the answer to this question by each one of us will depend all we do for and with the children at this beautiful season. I take for granted that you will say, "We desire to educate a child."

If this be true then we shall find it necessary to question ourselves further, for we shall be compelled to know—

1. What truths we wish to impress deeply as a result of the Easter observance.

2. What feelings toward Christ and others we desire to arouse.

3. What we hope to have the children become as Christians as a result of having passed through this Easter season.

4. What deeds we wish to see our pupils perform as a result of the lessons of Easter time.

No teacher who has not answered these questions for herself or himself can proceed to use intelligently the lessons and stories of the Easter season in such a way that they will help the children. The answers of course will depend upon the age and intellectual development of the children, or in other words, upon the children's interests, experiences and ability to perform certain deeds natural to them at each stage of their development. The beginners should know certain truths and have certain feelings aroused and do certain deeds as a result of the Easter teachings; the primary children should know certain other truths and have certain feelings and do certain deeds as a result of their Easter observance; the junior girls and boys also should know still other facts and truths, have finer and deeper feelings aroused, and perform some really outstanding deeds after a series of Easter lessons. So let every teacher write down the answers to the following questions:

1. What do I want my pupils to *know* as a result of my Easter stories and songs? Do I desire their attention centered upon chickens, eggs, rabbits, birds, hats, dresses, and so on, or do I desire to use these things to lead their thoughts to new life and continued life through and with Jesus, the Risen Lord?

2. How do I want my pupils to *feel* at Easter time? Shall there be feelings of neglect or envy because one has not as many eggs as another, or as fine a new dress or hat; or feelings of pride because one has been chosen to "say a piece," or feelings of anger or jealousy because one has not been chosen to "perform" in such a way, or shall there be just the precious feelings of love, joy, hope, and thanksgiving for new life in Christ?

3. What do I want my pupils to *become* as a result of the Easter observance? Shall they become careless and indifferent thinkers in regard to the Easter message? Shall they become mere visitors attending an interesting entertainment? Or shall they become more appreciative of the present and the future life with Him, who has loved us and given Himself for us, or more faithful worshipers of the one true God who has made "everything beautiful in its time," and more cheerful Christian children because they know the "Lord is risen indeed"?

4. What deeds do I want my pupils to *perform* as Christians as a result of the Easter observance?

Shall they be led to seek Easter gifts for themselves alone or shall they be induced to tell stories and sing songs and give Easter flowers, for the purpose of sharing the Easter message of new hope and life with others?

Shall they be indifferent to the claims of Jesus upon their lives or shall they be led to acknowledge him as their Saviour and the Lord of their lives here and hereafter?

Shall they continue to talk and act as though death really came to Christians when loved spirits pass on to be with Him who is our life, or shall they be led to look forward in a healthy fashion to that great future?

And now may I suggest to you what it seems to me that the children of the different elementary departments should *know*, and *feel* and *do* as a result of the Easter thoughts and feelings and deeds of their teachers?

The Beginners

1. *Should know*—

(a) That the flowers, trees, and grass are asleep, not dead.

(b) That death is not the end of life but the beginning of a larger life.

(c) That the gift of this larger life is the gift of the same Father who has

Singing Her Welcome to Awakening Nature

given this present life; that the God who opened the door for us at birth to this present life is the same God who will open the door to a future life.

(d) That the new home of the soul is a place beautiful and wonderful because Jesus is there and friends are there; because joy and peace and love are there; because there is no separation from friends there, no crying there, no sickness there, no hunger nor thirst there.

2. *Should feel—*

Keen, real joy in the awakening of flowers, trees, and grass, and the same joy in knowing of that beautiful new life beyond the gates we call "Death."

3. *Should do—*

(a) Speak and sing their welcome to awakening nature.

(b) Tell others the story (in song and Bible verse) of what this new life in nature brings to them.

(c) Give Easter gifts of flowers to others for the purpose of leading others to rejoice in new life.

(d) Remember the wonderful heavenly home when death invades the circle of relatives or friends. (Let the teacher discover the vague or harmful or true and beautiful ideas the different children have of death before teaching the lessons which give the children a real picture of heaven.)

The Primary Children

1. *Should know—*

(a) That the world of nature teaches that life here and hereafter is the gift of the same loving Father.

(b) That Jesus through his death and resurrection and return to the Father (as well as through his life and works) reveals the Father's love and will for us. (Emphasize the return to the heavenly home with these children—the *living* Christ.) "I am not dead"; "I am risen." "Behold, I am alive forevermore," "Because I live, ye shall live also."

(c) That Jesus has gone to prepare a place for those who love and obey the Father. "In my Father's house are many mansions"—"I go to prepare a place for you."

2. *Should feel—*

(a) Real gladness and joy in new life of nature.

(b) Satisfaction and contentment as they think of future life.

(c) Desire to live so as to be worthy of a place with Jesus in that wonderful eternal home.

3. *Should do—*

(a) Sing and tell the Easter message to others.

(b) Give gifts to furnish an opportunity for telling the wonderful Easter story.

(c) Try to live like Jesus would have them live.

(d) Look forward in a healthy way to the future life.

The Juniors

1. *Should know—*

(a) That Jesus appeared about eleven times after his resurrection to various persons and groups of people. That he also appeared to Saul on the road to Damascus.

(b) The seven words from the cross.

(c) That Jesus has shown us how to live unto God and die in the pursuance of the work he has given us to do.

2. *Should feel—*

(a) Joy because of the certainty of the basis for their faith.

(b) Reverence, love, gratitude and adoration for Jesus, the Lord of life and death.

(c) A desire to express their love by making a decision to follow Jesus.

(d) A deeper impression of the power and love of Jesus who said, "Because I live, ye shall live also."

3. *Should do—*

(a) Acknowledge Jesus as Saviour and Lord.

(b) Adopt (as a child may) his program of living at home, at school, at play, at church.

(c) Should arrange to live their daily lives with reference to a long future life.

(d) Prepare to spread the glad tidings at home and abroad.

(e) Make and distribute gifts to old people and children in homes or hospitals.

An April Birthday Poster
One of the posters shown in the Children's Division Exhibit at the International Sunday School Convention at Kansas City

The Primary Room

By Mollie C. Walker

The illustrations show a primary room decorated for Easter. While the room is very beautiful, it is the judgment of the editors that it would be more effective and less confusing to the children if the decorations were more simple. The article contains helpful suggestions for primary workers.
The Editors

One corner of the room, showing blackboard, birthday poster, and storage closets in the rear

IN order to secure the best results a workman must have his shop and proper tools. The teacher in the church school is no exception to this rule. The place where the child worships God and learns that "every good gift and every perfect gift is from above, coming down from the Father," plays an important part in accomplishing the aims of the primary lessons.

It is a well-known fact that personality is probably the greatest influence in teaching a child, for he learns through example rather than precept, but the place in which he worships is next in importance. If we want to teach the child to love God and to be filled with reverence for God's house, the house must be one of beauty, comfort, and always a place in perfect order so that the child will love to come to church school and to worship there.

"A place of calm and tender quiet,
A place of perfect rest,
A place to work, each heart inspiring,
'Tis love made manifest."

Atmosphere and reverence are caught and children grow into the likeness of the things they admire and imitate the things with which they are surrounded. We want to build right attitudes toward reverent things and in order to do this we must have a spiritual atmosphere. This atmosphere is secured first through the reverent attitude of the teachers in the department and second by the proper surroundings.

It is well then to make the primary room as comfortable and attractive as possible. Sometimes the most unattractive room may be improved and made really beautiful if thought, effort and money are expended. If little money is available, ingenuity will work wonders. If possible, choose a room on the southeastern side of the building. It should be large enough to accommodate not only the present number of children, but there should be room "to grow in."

Light is one of the greatest essentials. If a new building is to be erected, plan to have many windows of clear glass placed at the back and left side of the children when seated. It is well to have double sills at the windows so that in the winter the boxes of growing plants may be moved inside for protection. If the entrance is at the rear of the room order will be more easily maintained, for the attention of the children will not be distracted by the late comers. Sound proof walls will also add to the comfort and efficiency of the department.

The woodwork, walls and furnishings should be restful to the eye. The color of the woodwork may be determined by the amount of light in the room. Fumed oak and cream walls make an attractive room, but white woodwork is preferable. A burlap dado of brown or soft green around the lower part of the wall serves well for pinning on temporary seasonal posters and lesson pictures.

The height of the chairs is a very necessary consideration. They should be from twelve to sixteen inches and the tables ten inches higher. A cloakroom with hangers

(Continued on page 333)

Another view showing room that can be used as a separate classroom

A Bible Story for Little Children

SOWING THE SEED[1]

By EDNA APPLEGATE

ONE day a farmer went out to sow seed. He scattered the seed with his hand. It went flying everywhere!

Some of the seed fell on the roadside.

Some of the seed fell among rocks. There were big rocks and middle-sized rocks and little baby rocks!

Some of the seed fell among thorns. There were big thorns and middle-sized thorns and little baby thorns!

Some of the seed fell on good ground.

The little seeds lay quite still. The bright sunshine kept them warm. "Patter, patter," came the raindrops to give them a drink.

Soon the seeds began to grow.

But the seeds that fell on the roadside could not grow. The roadside was too hard. So the little seeds lay quite still.

After a while some birds came flying down. They ate all of the seeds on the hard roadside. Then they cried,

"Chirp! Chirp! Chirp!" and flew away!

The seeds that fell among the rocks grew for just a little while. Then they wilted down. There was not enough soil.

The seeds that fell among the thorns grew for just a little while. Then they wilted down. The thorns choked them so.

The seeds that fell on the good ground grew and grew and grew!

When the harvest time came there was no wheat on the roadside.

There was no wheat among the rocks.

There was no wheat among the thorns.

But there were bushels and bushels of wheat on the good ground. *Mark 4. 3-8.*

[1]Copyright, 1923, by Edna Applegate

Opening Song for Beginners

By MRS. C. B. PALMER

THIS song is suitable for any season of the year, but it is especially appropriate for the springtime. The teacher may introduce the song by saying:

"I saw so many beautiful things on my way to church today. I wonder if you can name any of them."

The children will take pleasure in telling of the trees, flowers and birds they saw while coming to church school. If the children are from a city church, it would be well for the teacher to show pictures of trees, birds and flowers, and to talk about the awakening of nature in the springtime.

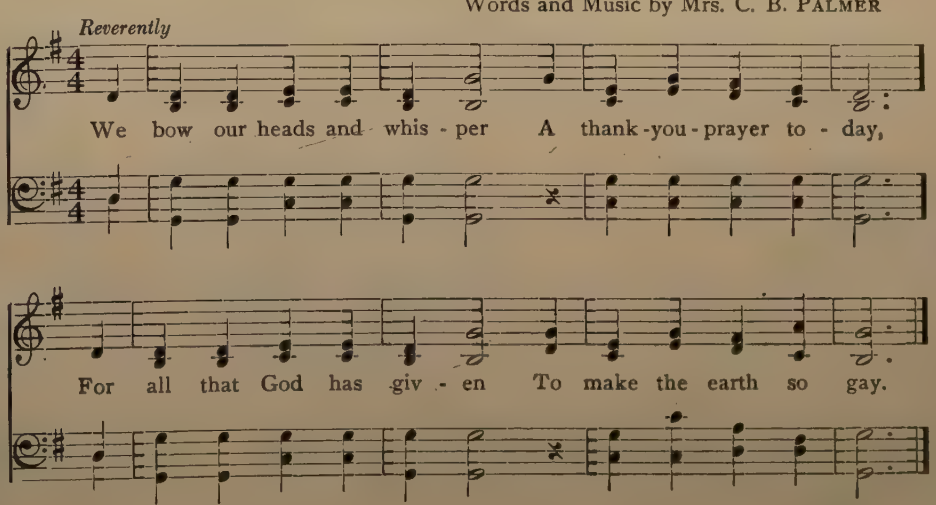
"Yes, the flowers, birds and trees have such beautiful colors that they make the earth look very happy. And when it is happy and dressed up in such beautiful colors we say that it looks gay.

"Who has made the earth look so gay? Yes, our heavenly Father. It would take such a long song to tell about all the beautiful things that God has given to make the earth so gay. But we can sing it this way:

"We bow our heads and whisper
A thank-you-prayer today;
For all that God has given
To make the earth so gay."

The teacher should bow her head and sing the song very reverently, the children repeating it line by line.

Words and Music by Mrs. C. B. PALMER



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Book Reviews

When You Enlist, by Margaret Slattery. The Pilgrim Press. 75 cents.

WHEN young people join the church, there is always a demand for some suitable gift book to be placed in their hands as a loving memento of the occasion, from pastor, church-school teacher, parent or friend. The demand is especially strong during the Easter season. Miss Slattery has given us a little book which is ideally suited for such a purpose. She tells the young people briefly but inspiringly something of the history of the organization whose vows they are taking upon themselves, and appeals to them to be worthy of the heroes of the past, by carrying on their work.

A Handbook of Games and Programs, by William Ralph LaPorte. The Abingdon Press, New York. $1.00 net, postage 10 cents extra.

A *vade mecum* for those who have to be responsible for providing successful evenings of social games. An astonishing number and variety of games is here listed, including all the old friends and many new ones. Sample programs are given for parties of different ages and groups of varying number. The games are so classified as to be easily identified and selected for whatever occasion the leader has in mind.

Stories for Special Days in the Church School, by Margaret W. Eggleston. George H. Doran Co., New York. $1.25 net.

Here are nearly thirty stories, for New Year's, Memorial Day, Good Friday, Easter, Rally Day, Thanksgiving Day, Christmas—all the occasions which are generally observed by special services. The author has kept specially in mind young people of the Intermediate and Senior Departments, and has drawn upon a wide range of sources for her material. The stories may, of course, fit into almost any situation to which the designated theme is applicable.

Living at Our Best, by Grace Hastings Sharp and Mabel Hill. The Abingdon Press, New York. $1.00 net, postage 10 cents.

In this volume, which is one of the texts in the Abingdon series, the authors have provided material for informal discussion regarding the ordinary business of living. Such topics as Growing Up, The Will to Be Well, The Born Leader, The Laborer Is Worthy of His Hire, Wealth, Work, Drudgery, Thrift, Happiness, Playing the Game of Life, The Hope of the World, etc., indicate range and scope of the discussion. Memory quotations, study topics, Scripture texts, and several fine pictures of Christ by Hofmann, are characteristic features of the book. The book is evidently intended for young people at

or near the beginning of adolescence and its purpose seems to be to enable the leader of the group to guide their thought toward the formulation of controlling principles of conduct.

African Adventures, by Jean Kenyon Mackenzie. George H. Doran Co., New York.

A reprint, in more attractive form, of a deservedly popular series of sketches dealing with the life of native African tribes. An admirable book to put in the hands of boys and girls.

India Inklings, by Margaret T. Applegarth. George H. Doran Co., New York. $1.50 net.

Miss Applegarth has certainly given the little folks a jolly time, with these fascinating stories of India, illustrated in a unique and charming fashion. This book will fit in well with the winter's program of mission study on India, although no reader will for a moment imagine that this is *study!*

Lamplighters Across the Sea, by Margaret T. Applegarth. George H. Doran Co., New York. $1.25 net.

This, too, is a reprint of the story of Bible translation into many languages of missionary lands, and is designed for children of primary, or early junior age.

The Wonderland of India, by Helen M. Rockey and Harold B. Hunting. Missionary Education Movement. Cloth, 65 cents. Paper, 40 cents.

This is the Junior textbook for this year's missionary program. "The stories in this book will show you that in some ways the people of India are different from us in America, and that in other ways we and they are very much alike. The differences help to make them interesting." And the writers of the stories also have done not a little to make them interesting.

Methods of Church School Administration, by Howard James Gee. Fleming H. Revell Co., New York.

This is a manual of practical administrative methods for workers in the church school. The duties and activities of each general officer and the general committee are outlined and discussed. The book presents a plan of organization skillfully worked out and adapted to both large and small schools. Its ideals for a trained staff of leaders and supervising officers are excellent and by no means visionary. The pastor, the general superintendent, the educational superintendent, the service superintendent, the administrative superintendent, the secretary, the treasurer, the librarian and the music director, each has a chapter devoted to his personal qualifications, his equipments, his duties and his program. The following committees are described and their duties outlined: publicity, reception and welcome, evangelism and home cooperation, social life and

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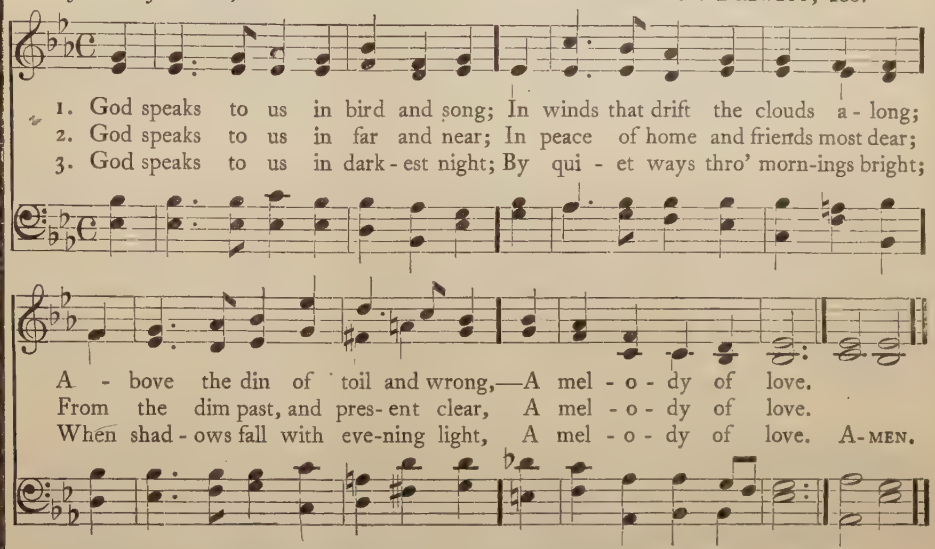
WORSHIP AND SONG

(Revised Edition)

63 *God Speaks to Us in Bird and Song*

ELMHURST

JOSEPH JOHNSON, 1890 EDWIN D. DREWETT, 1887


1. God speaks to us in bird and song; In winds that drift the clouds a - long;
2. God speaks to us in far and near; In peace of home and friends most dear;
3. God speaks to us in dark - est night; By qui - et ways thro' morn-ings bright;
A - bove the din of toil and wrong,—A mel - o - dy of love.
From the dim past, and pres- ent clear, A mel - o - dy of love.
When shad - ows fall with eve-ning light, A mel - o - dy of love. A-MEN.

4 God speaks to us in every land,
On wave-lapped shore and silent strand;
By kiss of child, and touch of hand,
A melody of love.

5 O voice Divine, speak thou to me
Beyond the earth, beyond the sea;
First let me hear, then sing to thee
A melody of love.

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WORSHIP AND SONG

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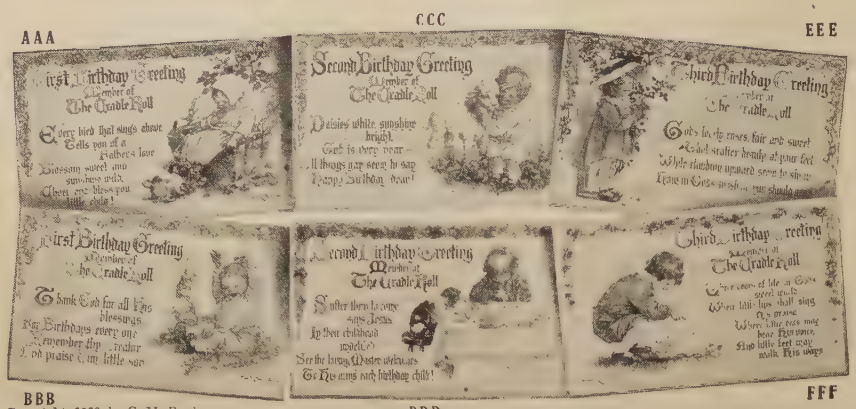

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Form CCC. Second Birthday (Girls). Little girl at table with cat. Birthday cake with two candles.

Form DDD. Second Birthday (Boys). Boys in white rompers with amb.

Form EEE. Third Birthday (Girls). Little girl standing against wall with oses in hand.

Form FFF. Third Birthday (Boys). Boy counting three candles on birthday cake.

WWW
UUU
YYY
We've looked up and down and all around for
I've a Message for You! Your place is empty
THIS WAY!
I'm looking for a Boy called
COME, BOY! I'm going to GET THERE EARLY! Will You?
Hello! Do you know where is? We want him at
VVV
XXX
ZZZ

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Form XXX. Primary Department—Boys.
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recreation and the committee on special days.

The book is valuable for the individual officer and as a textbook for community training schools as well as for national and state schools of church-school methods. The author was for five years superintendent of the First Presbyterian Church School of East Orange, N. J., and was formerly instructor in administration at the International Training School at Lake Geneva.

Books Received

The Abingdon Press

The Early Days of Christianity. Frederick C. Grant. $1.75, postage, 15 cents.

The Church at Play. Norman E. Richardson. $1.50, postage, 15 cents.

The Orthodox Devil, by Mark Guy Pearse. Price, $1.25, net.

The Pot of Gold. George Clarke Peck. Price, $1.25, net.

A Calendar of Prayer for 1923, by Ralph Welles Keller and George B. Dean. Price, 25 cents, net.

Skylines, by Halford E. Luccock. Price, $1.25, net.

The Deeper Meaning of Stewardship, by John M. Versteeg. Price, $1.25, net.

George H. Doran Company

The Sunday School at Work in Town and Community. W. M. Brabham.

Scientific Christian Thinking for Young People. Howard A. Johnston.

The New Testament, A New Translation by James Moffatt.

Japan in Transition, by Loretta L. Shaw.

The Children's Six Minutes, by Bruce S. Wright.

The Century Company

Drama in Religious Education, by Martha Candler.

George W. Jacobs & Co.

The Madonna of the Curb, by Anna B. Myers.

The Pilgrim Press

The Dramatic Instinct in Religious Education. Thomas W. Galloway. $1.75.

Carrying the Christian Message, by Mary Jenness.

The Presbyterian Board of Publication

The Adult Division in the Church School, by E. W. Halpenny. 60 cents, postage extra.

A Study of the Primary Child. Mary Theodora Whitley. 60 cents, postpaid.

New Testament Followers of Jesus, by Walter A. Squires. $1.25, net.

Bible Primer for Foreigners, by Frances B. Loveless, $1.00, postpaid.

Bible Stories for Foreigners, by Frances B. Loveless, 75 cents, postpaid.

Charles Scribner's Sons

Religion and Modern Thought, by George Galloway. Price, $2.50.

University of Chicago Press

Dramatization in the Church School, by Elizabeth Erwin Miller.

Standards in Teacher Training

(Continued from page 314)

offered for which no credit is given.

3. Textbooks: Approved textbooks or approved syllabi for all courses.
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   b. At least three written recitations or examination.
   c. Not less than ten hours of lesson preparation. Full credit for lesson preparation will be given to a student who completes the reading of the required text prior to the opening session of the class.
5. Recognition.
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   b. The Superintendent of the Institute Department and the Dean of the summer school will nominate the faculty, and select the courses for a summer school. Faculty and courses must be approved by the Staff Committee on Standards. Specialization courses and instructors must be approved by the department involved.
2. Courses to be offered.
   a. All required general courses.
   b. At least one specialization course in each age group.
   c. Elective credit and non-credit courses.
3. Textbooks.
   Approved by the Committee on Standards.
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In Spite of Handicaps

By M. Ethel Briggs

A DISTRICT elementary superintendent was visiting a large city church school, assisting the beginners, primary, and junior superintendents in grading their departments according to the elementary standards. "But we cannot attain any rank until we move into our new church; then we will have a better room," said the junior superintendent.

The room in question, although not ideal, was sound-proof, accommodated tables for each group, had piano and other equipment and was suitable for training in worship, and the department could easily have attained second rank, as far as equipment was concerned. This room would have gladdened the hearts of many superintendents who are accomplishing splendid results with half the equipment. With better facilities for work in view, or while waiting for more equipment, many opportunities may be lost by not making intelligent use of what is already at hand.

The One Room Church School

Then, too, there seems to be a prevailing idea that good work and results may only be accomplished in departmental schools. Unlike the one-room schools, the departmental schools provide for training in worship, which is equal in importance to the imparting of instruction. But what about the one-room church school, of which there are so many? Are the religious needs of the children, the boys and girls in our rural communities and small towns, to be neglected until the community is educated to see the need of a different type of church architecture? In the meantime we are losing our grip on the children and the opportunity to "help bend the twig in the right direction." One finds today so many adults whose religious training has been neglected, and there is no time to lose in claiming the children, if the men and women of tomorrow are to be truly Christian in principles and ideals.

Six Good Points for More Effective Teaching

Cannot the one-room church school at least make a beginning in more effective religious teaching?

(1) The use of the Graded Lessons assures a strong foundation for a good beginning. To insure best results, a careful grouping, according to age and public-school grade, is necessary.

(2) Curtained or screened-off rooms, while they do not shut out sounds, do shut out sights and so help to secure attention, especially among the group of younger children. In the classrooms thus made, children may be taught that prayer means "talking to the heavenly Father."

(3) On Sunday, in the general assembly, where all age groups must assemble for the opening or worship service, interest may be awakened by having each class or age group take turns in conducting the service. This worship service, occupying fifteen or twenty minutes, must be carefully and prayerfully planned else it will result in mere entertainment. A reverent attitude on the part of teachers and pupils, quietness, doors closed so that late comers will not disturb, and carefully selected hymns help to bring about an atmosphere conducive to worship. The teacher of each class or age-group leads the devotional services. A junior teacher illustrates a hymn for the juniors to sing. Memorized portions of Scripture are given by the class, then prayer is offered in words and expressions suitable to the understanding of a junior. The primary class gives memory verses from the Scripture lesson, sings a worshipful song and then the teacher offers a short prayer in such words as a child would use.

The history of the great hymns of the church, early life of missionaries and others whose lives have been spent for God, with suitable prayer and praise, may be used with intermediates and seniors. A short sketch of the early life of David Livingstone, given by a member of the young men's class, proved a great inspiration. In these ways, a beginning is made in group worship, because the songs, prayers, scripture and other material used are within the understanding and experiences.

(4) An Honor Roll is an incentive to regular attendance and "being on time." Later, other requirements may be added. An honor roll in the public school, why not in the church school? On the last Sunday in the month, the names eligible for the honor roll are read during the closing service; then before the next Sunday, are written on a large poster or blackboard to be displayed until next month's list is ready. Seventy-five per cent of the attendance on time is the record for a rainy Sunday.

(5) An orderly close lends dignity and reverence to the session. The habit of children leaving before the closing service would not be allowed in the public school, and is only a condition in some church schools because it is tolerated. Most pupils will stay if the teacher makes the request; however, it should be a requirement; rules and regulations are complied with in the day schools, why not in the church school? The service after the instruction period should be of such character that the pupils feel it worth their while to remain.

(6) To supplement the work of Sunday, a week-day hour for the children may be organized. In the one-room school, training in worship through song is impossible. This week-day hour is planned to meet this

need, as well as others. One Sunday morning, a beginner told his teacher of a little boy who knew a song about a "Star." "Come Wednesday morning and we will learn that song," answered the teacher. At the week-day hour, the teacher developed the song, "Twinkle, twinkle, little star." The words and music were taught together and so the child's need was met. On Sunday morning there was neither time nor room. During this week-day hour the children are grouped into beginners, primary and junior classes. This is an opportune time for the juniors to work on their books and to do the extra honor work. Bible drills, map work, making scrapbooks, making folders and posters, singing old songs and learning new ones, dramatizing Bible stories, story-telling, illustrating last Sunday's story and planning gifts for the sick, more than occupy the time of the week-day hour.

These suggestions are being tried with success in at least one church school. After all, handicaps mean opportunities to work out problems to fit the local needs. One Field Secretary has said, "My best working school is five miles from a railroad." Increased interest, increased attendance and splendid response from the homes are some of the results recorded from these suggestions.

The Primary Room

(Continued from page 326)

is essential, and it is well for each child to have his special hook with his name pasted above it. Children wear their best to church school and sometimes treasure their things more than we grown folks realize. Linoleum makes a very good floor covering, for it is both noiseless and sanitary.

A piano kept in perfect tune is the best musical instrument. If this is not obtainable, a violin or pitch pipe may be used, but never an organ.

In furnishing the room care should be taken to have everything harmonious. Bright color tones may be added in the seasonal decorations; posters, flowers, or temporary pictures. Let us remember that the atmosphere should be one of cheerfulness.

"Oh! glad are the hearts of the children,
And the hearts of teachers are full,
As they turn their steps on the Sabbath
To God's own place beautiful."

The birthday posters that are being published from month to month (see page 325) are suggestions for beginners and primary teachers. It may not be possible to reproduce the poster exactly as given, but if the teacher is on the lookout for suitable pictures in the magazines, it will not be difficult to make attractive posters, using the ones here published as guides.

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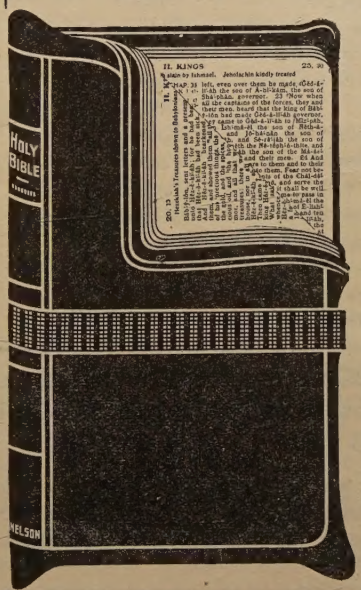

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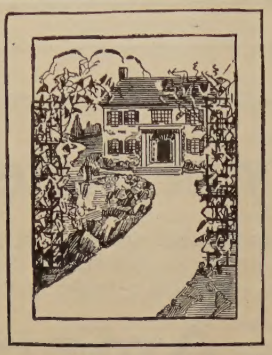


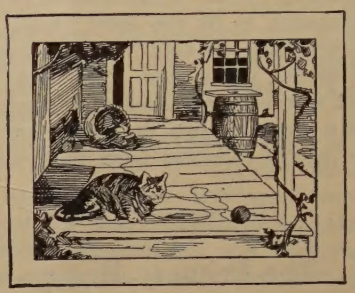
MORNING GLORY

APPLE TREE

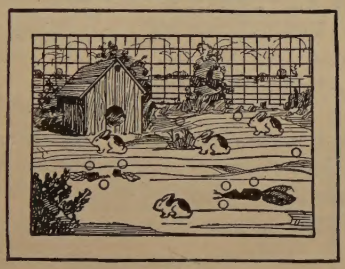
CHRISTMAS TREE

HOLLYHOCK GARDEN

LIST OF CARDS	LIST OF SEALS
Easter Lily	Lily
Hollyhock	Hollyhock
Rabbit	Rabbit
Cornfield and Pumpkin	Pumpkin
Bluebird	Bluebird
Bunch of Grapes	Grapes
Balloon Man	Balloon
Little Red Hen	Chicken
Bo Peep and Her Sheep	Sheep
Bubbles	Bubbles
Cat and Kittens	Kitten
Christmas Tree	Candle
Apple Tree	Apples
Morning Glory	Morning Glory
Flag (not illustrated)	Stars
Duck (" ")	Duckling
Scotch Collie (not illustrated (new)	Puppies



CAT AND KITTENS



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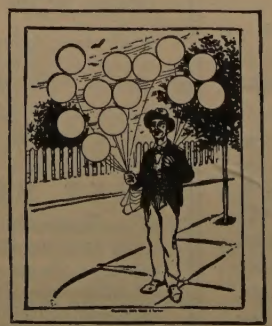
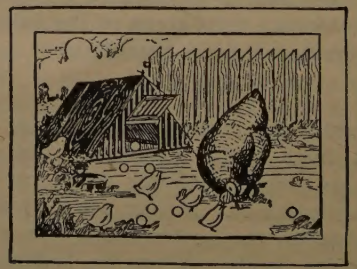


BALLOON MAN



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He Couldn't Place Paul

(Continued from page 309)

where Paul tells how he was 'in journeyings often, in perils of waters, in perils of robbers.' He must have gone through an awful lot—wish I'd been Paul. Gee, we have another review next Sunday! I'll tell the 'B. B.'s' I have some studying to do tonight—good excuse to keep them away. The 'B. B.'s'? Oh, they're the 'Bad Bunch,' some fellows I used to have fun with, but I guess David or Moses wouldn't have wasted much time with them, so what's the use of my doing it? I don't see. Managed to get through the freshman year some way and now I'll get a job this summer and stick to that—Paul was a great worker, wasn't he? When do we have this drill? Oh, in the opening exercises, ten minutes every Sunday—haven't missed a Sunday for a year. He's some superintendent, Mr. Lang is!"

"Some superintendent," mused the principal, as Ted started for home. "And in Riggsville, too! Evidently he has discovered that the young are insufficiently fed during the thirty minutes allotted to the study of the lesson, even with regular attendance and efficient teachers—the type of man who will welcome week-day religious education when the local conditions are right. In the meantime he is using the rod of power which lies in the hand of every superintendent who laments the lack of biblical knowledge—of those superintendents who are wondering what they can do to vary the monotony of their services of worship. A drill of only ten minutes each Sunday and with what rich results! Nearly nine hours a year. Couldn't place Paul! A knowledge of the Bible without a college education is preferable to a college education without a knowledge of the Bible—so affirmed a college professor recently and I heartily agree with him. Couldn't place Paul! I told the church committee that I had neither the time nor the strength for extra work, but if they insist that it is my duty to accept the superintendency of our church school I will abide by their judgment. Our boys and girls must no longer be deprived of the advantages of the Riggsville school."

A Teacher Tries a New Method

(Continued from page 297)

Be prepared to give as much time as they want to planning each period. It will often be a good amount. Their planning is frequently the most important part of the whole experience.

If an examination is required do not look for memoriter chunks of the textbook; let the questions reveal their alertness to problems, their attitudes and purposes, the form and activity of their minds.

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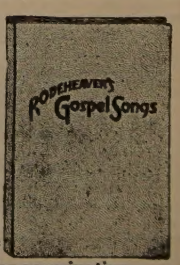

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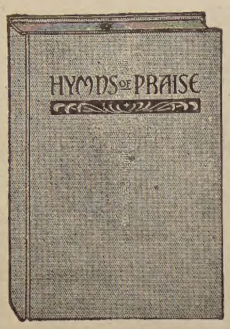

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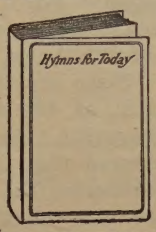

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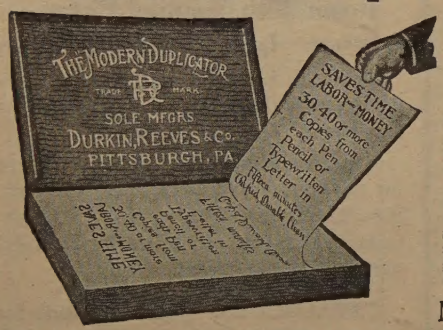
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Current Motion Pictures

Reviewed by ELISABETH EDLAND

Metro Pictures Corporation *Peg of My Heart*

Peg of My Heart. 8 reels. Exchange, Metro Pictures Corporation, 1540 Broadway, N. Y. C.

Jenkins and the Mutt. 1 reel. Exchange, Educational Film Exchanges, 729 Seventh Avenue, N. Y. C. Beautiful scenes of woodlands and rapids. The little story tells of a man and a dog which has followed him to his home. His wife demands that he take the pup away and not to come back until he has lost him. Jenkins finds this a hard task. He wanders around in the most enchanting places and likes it so well that he decides not to return home.

Spuds. 1 reel. Exchange, Universal Film Corporation, 1600 Broadway, N. Y. C. The adventures of a messenger boy who is hired to take a small child to school.

The Boy Problem Solved. 1 reel. Exchange, Community Motion Picture Service, 46 West 24th Street, N. Y. C. The National Cash Register Corporation of Dayton, Ohio, maintains a Boys' Garden, seeds, tools and instruction provided; $2,300 worth of vegetables raised on a little over an acre, boys work before school and during vacation, picking the vegetables, record kept of the products each boy brings from the garden, detailed records of each day's activities are kept in books, prizes awarded, Boys Garden Company meeting of the stockholders, raising enough for homes, and sell the surplus, accuracy, value of money and value of work, graduating members join the Boys' Box Furniture Company, making bird houses, the Dayton Farm Club finds summer work for older boys, who earn their board upon farm where help is needed.

Grand Canyon of Arizona. 1 reel. Exchange, National Non-Theatrical Motion Pictures, 130 West 46th Street, N. Y. C. Scenes from the Rim. Shadows